

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

UNDER the Carey Foundation—a lectureship founded in memory of the great missionary—three lectures have now been delivered. The first was delivered by Sir Andrew FRASER, formerly Lieutenant-Governor of Bengal, the second by Sir William Robertson NICOLL, and the third by Dr. John CLIFFORD. Dr. CLIFFORD delivered his lecture in Leicester on the 18th day of April 1912. His subject was *Comparative Religion and Missions to Non-Christian Peoples*.

It is the first time that the comparative study of Religion has been made the subject of a popular missionary lecture. At work among non-Christian peoples, the missionary himself discovered the necessity of some knowledge of this study long ago. And with that intellectual adaptability which makes a man a successful missionary, an adaptability which even St. Paul was conscious of using, he soon surpassed the home-keeping preacher of the gospel in his knowledge of the ways in which God had made Himself known in the world. But even the missionary has felt that this knowledge was almost contraband. Openly to commend the cause of foreign missions by advocating the comparative study of Religion—that was left to one who is distinguished alike by courage and outlook. And it is appropriate that the first lecture of the kind should be known as the Carey Lecture.

Dr. CLIFFORD recalls those early days in which the comparative study of Religion was struggling for a place among the sciences. He recalls with yet more emotion the days in which it first appeared among the followers of the Lord Jesus Christ with the claim that it also could interpret the ways of God to man. 'The first flash of the new light was, as I can testify, most disturbing.' But that is all past now, he says, and forgotten as a dream, 'except by a few individuals like myself, who had the advantage of passing through it.'

Sometimes when one looks back upon a theological controversy one is astonished at the magnitude of it. Dr. CLIFFORD is not astonished that the first entrance of the comparative study of Religion created such a disturbance. For he sees that it involved a complete revolution in theology. Not so much that it raised the question whether Christianity is the final religion, for that question, momentous as it is, was scarcely considered at the beginning. It was rather that now for the first time the theory of evolution was directly applied to Religion. Did God appear at a certain period in the history of the world, and in a certain place, and give to a small nation the only true religion, choosing that nation to be a peculiar people to Himself out of His mere good pleasure, and leaving all other nations in the darkness of what

was called 'nature'? That was the common belief. Or did He—and this was the contention of the new study—did He endow man with a religious faculty, and place him within reach of the means of gradually attaining to the true religion, leaving him to build it up slowly, through the ages, just as stage by stage it took untold ages for the formation of a bit of old red sandstone?

The disturbance was partly righteous and partly not. In so far as it sprang from pride in the religion of our own profession it was unrighteous. In so far as it was due to jealousy for Christ it was well-pleasing to God. But Christ is not really in it. The entrance of Christ into the world does not disturb the application of the theory of evolution. If that theory is true, He is simply an accelerating force in its favour. Christ does not arrest the ascent of man from the lower animals; He hastens the ascent. Nor does He interfere with the working of the religious faculty in the world, except to direct its aim, to increase its force, and to secure its gains.

Princeton Theological Seminary closed its hundredth session on the 12th day of May, and in commemoration of that event a volume of essays has been prepared by the members of the Faculty. The volume has been published by Messrs. Scribner's Sons of New York, under the title of *Biblical and Theological Studies* (\$3 net).

It is a large volume, and very acceptable. An index would no doubt have made it larger, but then also much more acceptable. For without an index how are we to continue the use of so elaborate an article as that of Professor WARFIELD, 'On the Emotional Life of our Lord'? In that article Professor WARFIELD names the separate emotions which are attributed to Jesus in the Gospels—His compassion and love, His indignation and annoyance, His joy and sorrow; and he offers us much reliable material for the appreciation of our Lord's

humanity. But how are we to return again to Professor WARFIELD's conspectus of passages when, for example, our subject is Anger? And how are we to recover the page which contains an exposition of some difficult passage, or the footnote which offers a stinging criticism of some erring theologian?

The authors of the essays are well known to be men of ability and earnestness, and here they are found at their best. But perhaps the most remarkable thing about the book is the uniformity of its contents. They are uniform in attitude and in accomplishment beyond any volume of the kind which has been published, although many such volumes have been published within recent years. It is our present purpose to touch upon only one of the articles, and upon only a portion of that article. To satisfy curiosity, however, it may be well to name the authors and set down the subjects of their essays.

President PATTON has the first place with an essay on 'Theological Encyclopædia.' Then follow—'On the Emotional Life of our Lord,' by B. B. WARFIELD; 'The Child whose Name is Wonderful,' by John D. DAVIS; 'Jonathan Edwards: A Study,' by John DE WITT; 'The Supernatural,' by William Brenton GREENE, Jr.; 'The Eschatological Aspect of the Pauline Conception of the Spirit,' by Geerhardus VOS; 'The Aramaic of Daniel,' by Robert Dick WILSON; 'The Place of the Resurrection Appearances of Jesus,' by William Park ARMSTRONG; 'Modern Spiritual Movements,' by Charles Rosenbury ERDMAN; 'Homiletics as a Theological Discipline,' by Frederick William LOETSCHER; 'Sin and Grace in the Biblical Narratives rehearsed in the Koran,' by James Oscar BOYD; 'The Finality of the Christian Religion,' by Caspar Wistar HODGE, Jr.; 'The Interpretation of the Shepherd of Hermas,' by Kerr Duncan MACMILLAN; 'Jesus and Paul,' by John Gresham MACHEN; 'The Transcendence of Jehovah, God of Israel,' by Oswald Thompson ALLIS.

The essay we wish to refer to is by Professor ERDMAN on 'Modern Spiritual Movements.' It is a paper that finds an appropriate place in the volume. For a volume commemorating the centenary of a theological institution will be expected to give some account of the movements in Christian life which have characterized the century of the seminary's existence. Now there is nothing that is more distinctively characteristic of nineteenth-century Christianity, when compared with the Christianity of the previous centuries, than the endeavour that has been made, by a great variety of movements, to reach something higher in Christian attainment, or to gain something deeper in Christian experience. The variety of these movements is amazing. Professor ERDMAN has had some difficulty in bringing them all within the seven characteristic divisions of holiness, peace, power for service, confidence in prayer, fellowship, knowledge, and hope.

The holiness movements claim his attention first. They are the most numerous. They are of the most intense earnestness. They are also most characteristic of the spiritual life of the nineteenth century. They range from sinless perfection on the one side to ethical revival on the other. But, however extreme on either hand, they are worthy of attention because without exception they have emphasized the Christian duty of closer conformity to the will of God.

To the perfectionists Professor ERDMAN has nothing more serious to say than that, in the words of Bunyan, 'Your conversation gives this your Mouth-profession, the lie.' They have claimed perfection; they have never shown themselves perfect. He seems to say that Christian perfection as a claim has never been taken seriously.

Yet he does not forget that this very phrase 'Christian perfection' was used by WESLEY to describe an experience which was to him real and momentous, and that it is still used by his

followers with reality and moving power. But WESLEY'S Christian perfection is a different thing from such perfection as that, for example, of Noyes and his followers. It is a perfection that does not exclude ignorance and error of judgment, with consequent wrong affections. 'It needs,' in WESLEY'S language, 'the atoning blood for both words and actions which are, in a sense, transgressions of the perfect law.' Or, again in the language of WESLEY, and acceptably enough to all men, 'It is the perfection of which man is capable while dwelling in a corruptible body; it is loving the Lord his God with all his heart, and with all his soul, and with all his mind.'

Professor ERDMAN is more dissatisfied with FINNEY'S theory of perfection. This theory is known by the name of 'the simplicity of moral action.' Sin and virtue, said FINNEY, cannot co-exist at the same moment in the same human heart. A man is therefore wholly consecrated to Christ or he has none of His spirit. The two states may alternate. The man may be a Christian at one moment and a sinner the next; but he cannot be both at once. A sinful or imperfect Christian is therefore a psychological impossibility. If he is sinful he is not a Christian; if he is a Christian he is not a sinner.

Now, it is not to be denied that FINNEY'S doctrine of perfection proved to be of great power in promoting personal holiness. For it came upon the Church at a time when its members were living lives of selfish indulgence, waiting for some mysterious, Divine impulse to deliver them. FINNEY declared the duty of moral choice, the necessity of immediate and whole-hearted acceptance of the salvation of God in Christ, and held out the promise of entire freedom from the dominion of sin. Dr. ERDMAN admits the practical power of the doctrine. All he says in disapproval is that FINNEY carried it too far.

There is a much more curious, and much more objectionable, doctrine of holiness than this, al-

though it moves on somewhat similar lines. It is the theory that regeneration consists in the creation of a new nature. This new nature constitutes the real self, and is sinless. The old nature still exists and may be the source of acts which are displeasing to God. Nevertheless the regenerated man is sinless. For this old nature is not himself. He himself is the new nature which does not sin. It is our old combination Jekyll and Hyde over again, but with this exception, that the man is accountable only for the good deeds of Dr. Jekyll.

The doctrine of Jekyll and Hyde has been attributed to the Plymouth Brethren, but it has never been more than a perversion of Plymouthism. In spite of their divisive tendencies, their occasional misinterpretation of Scripture and their fondness for controversy, Professor ERDMAN is sympathetic towards the Plymouth Brethren. They have been, he says, examples to their fellow-Christians in practical separation from the world, in loyal adherence to the doctrines of grace, and in personal holiness of life. To them, more than to any other body of Christians, the Church is indebted for the teachings and work of Mr. D. L. MOODY, who, though never identified with the Brethren, made their doctrines the substance of that message which he carried far and near with such marvellous results.

But the most conspicuous movement in favour of holiness made in the nineteenth century is that which is known as 'the Higher Life.' It is known by other names, as 'the second blessing,' 'entire sanctification,' or 'complete salvation.' But 'the Higher Life' is the choice of its own advocates, and is now usually accepted as more comprehensive and less committal. The essential teaching of the Higher Life, says Professor ERDMAN, is that absolute sinlessness may be attained by a single act of complete consecration to God.

Is that the doctrine of the Higher Life as it is preached to-day? Is it the doctrine of Keswick? Professor ERDMAN does not think so. That, he

says, is an extreme position, and was soon discovered to be untenable. The doctrine now declared at Keswick is not absolute holiness but a perfection of Christian love and a relative holiness of life, which are now usually described as deliverance from known sin.

And such a message, says Dr. ERDMAN, the Church needs to-day. Such a movement, he says, it should welcome and promote. Too long has the mere mention of holiness awakened suspicion and a conscious contempt for theories of sinless perfection on the part of those who are content with practices of sinful imperfection. 'It is no new doctrine to declare that Christ came to save us from the power as well as the guilt of sin; but it comes like a divine revelation to many, who are in bondage to some particular form of evil, to be assured that they may enjoy and should expect continual victory. Every Christian is familiar with the divine command: "Be ye holy, for I am holy"; yet by what qualifications and excuses do we allow ourselves to be guilty of pride and indolence, and covetousness and censoriousness, of self-indulgence and spiritual indifference! Conscience of secret faults, yet facing our serious tasks, we need to be reminded anew that our Lord will use only clean vessels. Let us review the written pledges of divine help and divine fellowship, and "having these promises, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."'

The Life of Robertson SMITH has at last appeared. He died in 1894, that is eighteen years ago, and the world he lived in has been moving at a great pace. But there are advantages in the delay. The Robertson SMITH case, the editors tell us, is now passing into history and it can be treated in an historical spirit. That is one advantage. And they name another. They say, 'Now that so many of the chief disputants have disappeared, the authors have been less embarrassed by the fear of wounding susceptibilities

justly entitled to respect, and have been able to treat every aspect of the great controversy fully and frankly.'

The editors are Dr. John Sutherland BLACK and the late Professor George CHRYSTAL. The title of the book is *The Life of William Robertson Smith*; the publishers are Messrs. A. & C. Black (15s. net). On the title-page are printed three Hebrew words. They are the words of Is 28¹⁶. Translated into English they mean 'He that believeth shall not make haste.' We are within five pages of the end of the volume before we discover their appropriateness. There we are told that in the corner of the portrait by Sir George REID, which is reproduced in the frontispiece to this volume, SMITH, the day before it left the studio, painted with his own hand in the presence of the artist and another friend these three Hebrew words. The words, we are told, were often on his lips, and they certainly express a lifelong attitude of mind. Nothing, the editors tell us, was more striking in SMITH's intellectual history than the slow progress he made towards emancipation as a theologian, the almost obstinate conservatism with which he clung to the forms of 'thought familiar to him in his youth.

William Robertson SMITH was born in the Free Church Manse of Keig, a remote Donside parish of Aberdeenshire. 'Before he was twelve,' says his father, 'we had the consolation of learning that a work of grace was wrought upon him, and in such a form that he was at length delivered from the fear of death and made partaker of a hope full of immortality. That the change wrought upon him was real, we had many satisfactory evidences—not the less satisfactory that there was no parade of piety, no sanctimoniousness, but a cheerful performance of daily duty, truthfulness in word and deed, and a conscientiousness which we could not help thinking was sometimes almost morbid.' Of this conscientiousness he gives an example. When still very young, and on the occasion of one of his serious illnesses, his old nurse came from a

distance to see him and brought him a paper of sweets. His mother, who disapproved of the free use of such dainties, and generally kept the distribution of them in her own hands, permitted him to keep the whole store himself, and told him to take one when he thought he needed it. Some days after, she was surprised to see him rush into the parlour in his nightdress in great and evident distress, and on inquiring into the cause, was told that he could not go to sleep until he had confessed that he had that day helped himself to *two* of his goodies—the second one without any special necessity.

There was a fairly large family, some seven or eight in all. The two eldest boys William and George, with their sister Mary, formed a group by themselves. In process of time they went together to Aberdeen, the boys to the University, their sister to study 'music and other polite arts'; for the University of Aberdeen was not yet open to women. William was fifteen years of age and George not quite fourteen. Before the end of the fourth year's course of Arts, Mary went home to Keig to die. As the end of the fourth year approached William's health broke down. He could not enter for the honours examinations or even take his degree. But the examiners came to his room, put some *viva voce* questions, and granted him the degree. His abilities were always recognized, but he did not always receive this consideration.

George worked on. 'In Classics and Mathematics he not only gained first-class honours, but stood first in both—having made in the latter subject more than twice as many marks as the student who came next to him. This student, nevertheless, went immediately to Cambridge and gained an open scholarship, and afterwards obtained a high place as a wrangler. All unite in praising the brilliancy of the triumph, the modesty of the conqueror. It was at once a realization of past hopes and a lively earnest of future glories. The reversal of fortune was sudden, terrible, and dramatic. On the 6th of April, George left

Aberdeen with every honour his University could heap upon him. On the 11th of the same month he was seized with a vomiting of blood, and on the 27th he was dead.' —

Of the three who went to Aberdeen together, only William was left. He recovered his strength, and went to Edinburgh to study Divinity at the New College, for the purpose of entering the ministry of the Free Church of Scotland. It was a disappointment to the Professor of Mathematics that he did not proceed to Cambridge and pursue that subject. He did not let it drop, however. He was appointed assistant to Professor Tait of Edinburgh, and curator of the new physical laboratory established by him; and he carried on this work along with his studies in theology. A younger sister, who went to Edinburgh with him, gives us a glimpse of him in his rooms. 'It used to be his boast,' she writes, 'that he had me so admirably trained that I never disturbed him by talking or anything of that kind. . . . We never talked except at meals; then I got leave to chatter as much as I liked, though sometimes his mind ran so on his work that I used to think he was hearing nothing. However, that was not the case; as I got an answer after a time, but sometimes so long after that I had nearly forgotten what I had said. He never nagged. If I did anything that did not please him he told me so in a few plain words, and then was done with it. If he saw me looking puzzled over my lessons he would suddenly say, "Stuck?" or, "Want a hand?" and then ran rapidly over the different points, making notes here and there on the margin of the book. One had to be very quick to take it all in, and sometimes I used to wish with an inward groan, as I used to wish at home when father was working out a sum, that he wasn't quite so clever. . . . On Sundays we always went to church together in the morning, racing along at a terrible pace, and at night we had as regularly a practice of Psalm tunes, "French" being a great favourite. . . . Sometimes young men came to be coached, and it was a standing joke that he always kept their pencils.'

The strongest force on the teaching staff of the New College was the Professor of Hebrew, the well-known A. B. DAVIDSON, and it was to the study of Hebrew that Robertson SMITH gave his strength. He had just finished his fourth session in Theology when the Professor of Hebrew in the Aberdeen College of the Free Church died, and SMITH was elected his successor. It was something of an experiment on the part of the Church, SMITH being only twenty-four years of age when he found himself the occupant of the Hebrew Chair. But it is one of the advantages of the late issue of this biography that we can now see the evident hand of God in this daring act of the Assembly. For if ever a man was raised up—raised up in the ancient Hebrew prophet sense—to give deliverance to the people of God, deliverance from the intolerable tyranny of a custom that never was a creed, but was the more intolerably tyrannical on that account—the custom of regarding the letter of Scripture as of more consequence than its spirit—that man was Robertson SMITH.

A large part of the biography is occupied with the SMITH case. It begins on page 179, and ends on page 451. It was an intricate as well as a long drawn out affair. Even Free Churchmen, even the Free Churchmen who took part in it, were in continual danger of losing themselves in its technicalities and turnings. But Dr. Sutherland BLACK has succeeded in making it intelligible, not only to Scotsmen, but even to reasonably curious Englishmen. It is a great triumph; and the triumph is all the greater that the central figure, whose biography is being written, remains central throughout, and is clearly seen to have been worthy of so high a calling. It is a great triumph, we say, that from first to last Robertson SMITH is revealed as he was, possessed with a mighty passion for truth, utterly unable to comprehend why other men were not similarly possessed, unhesitatingly accusing those of wanton wickedness who were only guilty of desperate dullness.

The case arose, as most of the world is aware,

out of the article 'Bible' which Smith contributed to the ninth edition of the *Encyclopædia Britannica*. It was the first clear case of the application of the historical method to the study of the Book of books. In the inspiration of the Bible SMITH was probably a simpler and more child-like believer than any of his accusers. But we now see that the method which he used—he did not advocate it, he simply used it, having come to the conclusion that no other method was applicable—was not merely different from the older theological method of study, but destructive of it. By the older method you take Deuteronomy as it stands and by judicious selection of texts prove your doctrine, not for a moment doubting that your text can be relied upon when once you have ascertained its meaning. That is the theological method. By the historical method you test the texts themselves. You ask where they came from, who was their author, what was their environment and their pedigree. And while you are much concerned to discover their actual meaning, you count it no part of your business to construct a theological dogma out of them, far less a complete system of theology. The men who opposed SMITH honestly believed that they were fighting for their religion; they were only fighting for a method of study in which they had been brought up and which had already served its purpose.

Robertson SMITH's great antagonist is usually understood to have been Principal RAINY. And it was expected that the biography would reveal Principal RAINY in a very unattractive light. It does nothing of the kind. There are no revelations of the ways of an ecclesiastical tactician that were not already made in RAINY's own Life. There is nothing said, even by Robertson SMITH himself, in reproof of RAINY so severe as the saying which is quoted from RAINY's Life about his Jesuitism.

All this will be a surprise, and surely a welcome surprise, to the readers of SMITH's biography.

RAINY actually rises in our estimation. The act by which he put an end to the SMITH case was the act of an autocrat. But there are occasions in the history of the world when only an autocratic act is applicable. The General Assembly of 1881 had met to depose SMITH. Of that probably not a member of it was in doubt. RAINY certainly was in no doubt. But how was SMITH to be deposed? If he was to be deposed after the Assembly had declared that his method of studying Scripture was wrong, a yoke would have been put upon the neck of the Free Church which its members would soon have found themselves unable to bear. Dr. RAINY moved a motion that Robertson SMITH should simply be deposed, and by 423 votes against 245 the Assembly passed his motion.

Robertson SMITH suffered. He did not suffer in pocket or in reputation; but he suffered. Of that there is no doubt. He loved the Free Church with a passion of devotion, and he counted himself cast out from its communion. But this also has come to pass through the delay in publishing the biography, that we now see how much greater Robertson SMITH was by having to suffer these things. His opponents pointed out that he did not take his reverse in a chastened spirit, and they looked upon that as evidence that he deserved it. But his greatness did not depend upon the spirit in which he accepted the things that happened to him; it depended upon the magnitude of the work he had been called to do and the sincerity with which he had given himself to it.

The after life was uneventful. He was elected to a Fellowship in Christ's College, Cambridge, to the Adams Chair of Arabic, and even to the charge of the University Library. Scholars in all departments of study and in all civilized countries of the world were his correspondents. In the University itself he obtained a pre-eminence in scholarship which no one thought of disputing. It is true that these things did not satisfy him;

but the reader of this biography will not think the less of Robertson SMITH for that. He had given his heart once; he had given it to that Church to which he believed God was speak-

ing through him as clearly as He had spoken to the ancient Jewish Church through the prophets; and when the disappointment came he was not the man to stay himself upon fellowships or flattery.

Positive Theological Research in Germany.

By DR. PAUL FEINE, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HALLE-WITTENBERG.

THE esteemed editor of THE EXPOSITORY TIMES has, as the result of a letter which I was commissioned by some of my colleagues to send him, requested me to arrange for an account of the work of the so-called Modern Positive Theology in Germany being written for his readers. As my colleagues, whom I asked to do me this service, are at present fully occupied in other directions, I shall attempt to step into the breach myself.

There is something unsatisfactory in separating the various theological tendencies and reporting on only one part of theological research. For we must realize clearly that theological learning is a whole, a unit. The fact that different currents declare themselves within it constitutes its wealth and its progress. It is the mutual discussion of the various views and the comprehensive working out of the reasons for one or the other conception that give an impetus to theological study. To speak quite frankly, we regard it as a blessing that God has ordained that scientific theology should proceed in this way.

But the fact remains that in theological research sometimes the one and sometimes the other branch presses forward with greater energy. In German theology at the present day a remarkable swing of the pendulum is taking place, inasmuch as, on the part of positive theology in particular, important works have been completed, greater undertakings are being planned, and new and promising lines of thought have been opened up. In that fact we have undoubtedly a good reason for now giving a summary account of the work of positive theology; and all the more so because such an account will at the same time be a discussion of the results of the research of liberal or radical thinkers. On account of the close connexion between English and German theology, this movement in Germany is sure to awaken interest in

England. Yet it would seem that, in the sphere of English theological research up to the present day, the works of the liberal rather than of the positive theologians have become known.

I have singled out the department of Old and New Testament Study, as well as of Systematic Theology, since to these fields the above refers in a special degree.

I.

THE OLD TESTAMENT.

About thirty years ago the conception of Old Testament literature and religious history held by J. Wellhausen and his followers began to gain supremacy. It was founded upon detailed critical investigations of sources, and took up, in regard to the history of religion, an evolutionary standpoint. With the fixing of the date of the Pentateuchal sources at a relatively late time, it was considered that a firm basis had been gained for the dating of the contents of these documents and for the analysis of the religious development discovered in them. But this made necessary a construction of the history of Israel differing essentially from the traditional one. The low religious notions of primitive peoples were used as the standard for judging the original form of the Israelitish religion. It was maintained that the Israelites, like all Semites, were people of the desert, and that desert races make no advance in civilization even in thousands of years. So the Patriarchs were held to be adherents of animism and fetishism. Even at the time of the Bedouin life, the foundation of religious and separate national development was laid by Moses; but there was as yet no question of real monotheism, of a moral idea of God, of any connexion between the new national religion of the people and the religions of the neighbouring races, the Babylonians and the Egyptians, or of

the theocratic laws of the Priests' Code. According to Wellhausen, the God of Israel came to be distinctly recognized after the occupation of the land of Canaan, in conflict with the Canaanite gods. David in establishing his kingdom had raised Him from being the God of a particular race to be the God of the country; but it was the prophets of the eighth century who first appeared with an entirely new religion. It was by them that ethical monotheism, 'the religion of Israel,' was created. In the legislation of the priests, following upon the time of the prophets, this faith remained authoritative, but through the development of the worship in the direction of exact legality it was soon degraded from its high position.

This general view of the history of Israel seemed to be established by a multitude of particular and detailed investigations; and by means of judicious popularization it made its way into cultured circles as the only justifiable conception. No new and original ideas came to light in connexion with it. The thoughts of the master were reproduced and the conception was more clearly worked out in detail. In two directions, however, the situation has altered in recent years: (1) Efforts have been made to bring the Old Testament and the religion of Israel into line with the ever-increasing mass of knowledge on the subject of ancient Eastern civilization, and (2) the soteriological importance of Israel is being more clearly recognized and brought forward.

1. The first-named movement is represented in a peculiar way by Hugo Winckler and Alfred Jeremias.¹ These we shall only mention briefly, as Winckler, the leader of the movement, does not really stand for theological interests. Winckler calls attention to the fact that in the time in which Abraham is usually placed, the whole of the Near East represented one unbroken circle of culture, of which Babylon was the chief and central point. Thousands of years before, it had perfected its civilization; at that time it was at its zenith; and, centuries later, the Babylonian language was still the language of diplomatic intercourse in the Near East, in Canaan and Egypt, as well as among the Hittites. The position of Israel was especially well-defined through its relations with the great powers of Assyria and Egypt, and the lesser powers of Tyre and Damascus. Winckler maintains that the historical narrative of the Old Testament must

be understood in the light of the culture of the ancient East as a whole. He adds that the personal narratives are simply the form in which religious doctrine is presented, the O.T. documents being really polemical writings of a religio-political nature; and that the view of life there represented has its root in the Babylonian astral religion. But Winckler's main hypothesis is this. The image of heaven is very like that of earth. What takes place in the celestial or astral sphere is very like what takes place in the earthly. We find astral suggestions in the Book of Judges, in the narratives of the patriarchs and in the story of Joseph. The names of the three first kings of Israel, their lives and their history, are depicted according to the scheme of astral mythology—the moon = Saul, the sun = David, Venus = Solomon. Finally, according to Winckler, the prophets play an essential part in the politics of their time. Amos worked in accordance with the political spirit of Ahaz in the north, Jeremiah was a friend of the Chaldeans, and so on.

Winckler found favour with a number of theologians in his demand for an investigation into the far-reaching effects of Babylonian culture. This movement is usually called Pan-Babylonianism. On the conservative side a sympathetic reception was given to his protest against the treatment of the Old Testament from an evolutionary point of view, and especially against the way in which a cut-and-dry view of the history of civilization and religion was brought to bear on the Old Testament sources and was to be proved correct by the use of literary criticism. But an objection arose from the fact that, according to his way of thinking, a historical conception of many persons and things could never be acquired; they had to remain for ever shrouded in the midst of astral-mythological legend. Moreover, the whole conception of the Old Testament traditions as politico-polemical writings, or as polemical writings in the interest of a special monotheistic doctrine, was rejected. Jeremias, who is otherwise closely allied to Winckler, holds firmly, as against Winckler, to the historicity of many of the persons mentioned and of the narratives contained in the Old Testament, in spite of his acceptance of astral mythological motives; and in the same way he calls attention to the superiority of the Old Testament over the other documents of ancient Eastern intellectual life.

Winckler has taken much interest in the recover-

¹ Cf. *Die Theologie der Gegenwart*, vol. i. 1907, p. 11 ff.

ing of the remains of the civilization of the ancient Hittites. At the present moment he is working with other scholars at the scientific inferences to be drawn from the rich discoveries made since 1905 in Boghasköi, near Angora in Asia Minor. Then, again, our knowledge of ancient Egypt is increasing by means of thorough investigations. All the material gained in this way is made use of by most of the representatives of Old Testament scholarship for deepening our historical and theological knowledge of the Old Testament. I shall mention on the side of historical criticism, as examples, the names of H. Gunkel and H. Gressmann; among conservative theologians, E. Sellin, who has himself conducted several excavations in Palestine, and R. Kittel, who has written an account of the value for O.T. research of all the excavations which have been made up till now.

2. It is more difficult to characterize the second of the above-mentioned movements, positive study in its narrower sense. Yet in spite of great differences in its separate representatives, certain fundamental similarities present themselves. All of them make the demand for a real scientific view of the O.T. They recognize the great importance for the religion of Israel of Oriental culture, of the intellectual currents and the history in which Israel was involved, and are ready to draw the corresponding historical conclusions for the O.T., even though these conclusions contradict the traditional view. On the other hand, however, they give greater importance and credence to the tradition contained in the O.T., and are sceptical with regard to evolutionary schemes and constructions. But their distinctive characteristic is this,—they put a different value upon the O.T. as a revelation from most of the representatives of the critical school. They see in O.T. religion the dispensation of God's redeeming will, and so establish important differences between it and the Oriental religions surrounding Israel. In the details, of course, there are manifold shades of difference. Some accept the results of literary criticism to a large extent, without sharing Wellhausen's conclusions with regard to religious history; others combine their belief in revealed religion with sound religio-historical evolutionism; others, again, go absolutely their own way, and belong to the above-named group only in respect of undefined hypotheses. Some of the positive scholars of the present day agree with theologians

of other schools in this, that they do not regard as the chief task the division of the books of the Bible into their separate sources, the fixing of the composition of these and of the manner in which they were combined by subsequent editors, but rather the tracing back of the materials of Biblical writings to their first stages as literature; indeed, even back to the times of oral tradition on the one hand, or oral or literary borrowing from other peoples on the other.

The battle against the historical reconstruction of the religious history of the Israelites has been successfully waged. The inaccuracy of the thesis that the Prophets of the eighth century were the first to establish ethical monotheism has been proved by exhaustive inquiries into the writings of the Prophets Amos, Hosea, Isaiah, etc., in their relation to Moses; cf. the works of Ed. König, *Die Hauptprobleme der altisraelitischen Religionsgeschichte*, 1884; Robertson, *The Early Religion of Israel*, 1885, German ed. by K. von Orelli; R. Kittel, *Geschichte des Volkes Israel*, vol. i. 1888; S. Oettli, *Der Kultus bei Amos und Hosea*, 1895; E. Sellin, *Beiträge zur israelitischen und jüdischen Religionsgeschichte*, vol. i. 1896, p. 34 ff.; F. Giesebrecht, *Die Geschichtlichkeit des Sinaibundes*, 1901. In these works it is proved over and over again, as E. König in the magazine *Die Reformation*, 1912, No. 8, p. 115 f., has lately shown, that the Prophets of the eighth century, according to their own evidence, claimed to be merely reformers. They were aware of a Divine mission which led them to urge their contemporaries to return to the religion founded long ago in the early days of Israel, and to protest against all religious and moral backsliding among smaller or larger sections of their people.

In these investigations it has not been denied that the Prophets had also to supplement and intensify the Law and to remould and thereby spiritualize the prophecies. These arguments have been adduced with such penetration and are so comprehensive that they made an impression even on the representatives of the Wellhausen School. For B. Stade in his *Alttestamentliche Theologie* (vol. i. 1905, § 105) expressed his opinion that in the view which sees in the Prophets of the eighth century a confirmation of the work of Moses there lay some grain of truth; and P. Volz, who with regard to Messianic prophecy had formerly represented in a radical way the school of literary

criticism, offered in his work, *Mose: Ein Beitrag zur Untersuchung über die Ursprünge der israelitischen Religion*, 1907, what is almost 'a vindication of Moses in the field of religious history,' a vindication which could scarcely have been written with greater enthusiasm by a representative of the Positive School. In the same way as König, Robertson, Sellin, and others, he proves from the Jahwistic and Elohist document that in the post-Mosaic and pre-prophetic period of religion, in spite of lower tendencies which were then present, Jahweh was worshipped as a celestial divinity, as a God of individuals, and as a moral personality and guide of destiny; and from that he reasons *a posteriori* back to Moses and his work. He regards Moses as the founder of the Jahweh religion, which recognized Jahweh as the moral God of the world and already discerned the connexion between religion and morality.

But after the position of the Prophets and Moses in the history of religion had been placed in a different critical light, it was necessary to go still further back to the religion of the patriarchs. Here, again, the Wellhausen scheme has broken down. It is denied that the patriarchs were still merely on the level of polydæmonism, of ancestor-worship and fetishism, in that they worshipped holy mountains, streams, trees, and stones as the seat of Divine beings. Attention is called to the fact that, according to tradition, Abraham separated himself even from his relatives just on account of his religion, so that with Abraham a new religious force entered into history, and that this is no other than faith in the unseen God. This faith gives Abraham a unique position, and points to him as the first representative of the true religion of Israel. Besides, it is now recognized through the influence of present-day ethnological and evangelical scientific research, that the evolutionistic idea of progress from lower to higher degrees of religious culture was a mistaken *a priori*. Not only does belief in a good and supreme Divine Being appear at the beginning of religion among the ancestors of the Indogermanic race, but in races which are at a lower stage of civilization, we find, beside all

their polydæmonism, high conceptions of the God-head; in particular the presence of a belief in a supreme Divine Being, who has power over heaven and earth, has been established in the case of very different primitive peoples, as the South Australians, the Bataks in Sumatra, and various negro tribes in Africa.

A short time ago E. König published a collective work on the whole mass of problems pertaining to the O.T.: *Geschichte der Alttestamentlichen Religion*, 1912, and in it he has given a detailed and comprehensive criticism, from the standpoint of revelation, of the conception of Wellhausen and that which treats the O.T. from the evolutionary point of view of religious history. We may mention also for the introductory questions: E. Sellin, *Einleitung in das Alte Testament*, 1910, in which the judgment of the O.T. documents in favour of tradition is discussed; and for history, R. Kittel, *Geschichte des Volkes Israel*². The publication of a large commentary on the whole of the O.T., under the editorship of E. Sellin, on the same lines as Th. Zahn's *Kommentar zum Neuen Testament*, has also been planned. The reasons for this undertaking are, according to the prospectus issued by the publishers (A. Deichert), chiefly the following: The exhaustive commentaries in circulation at present do not, with all their scientific significance, make a sufficiently vivid and direct impression on their readers of the uniqueness of the O.T. religion and its literature, of its superiority to all other ancient Eastern religions, and of its lasting and undying content in spite of all temporal development. Again, the last decade has brought forth in many of the branches of O.T. research, through the continuous and rapid opening up of the ancient East, quite new problems and perspectives; and to these more justice may be done, by an absolutely new treatment of the O.T. writings than by a re-editing of the old commentaries. Procksch, Lotz, and König have undertaken to treat the Pentateuch; Wilke, Isaiah; Sellin, the Minor Prophets and Proverbs; Kittel, the Psalms. The first volumes of this commentary may be expected shortly.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS

ROMANS I. 3, 4.

Who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead.—R.V.

ST. PAUL summarily describes the contents of the Gospel, and says that it was wholly concerned with our Lord Jesus Christ and more especially with two facts about Him. The first fact was that *He was really man with a human body and a human soul*; this was due to His being a member of a particular and well-known Jewish family. 'According to the flesh,' that is, in respect of His human nature, He was 'born of the seed of David.' The second fact was that although man He was more than man, 'according to the spirit of holiness,' that is, in respect of His higher and superhuman nature, *He was declared to be the Son of God.* The phrase, 'according to the spirit of holiness,' in the second clause, corresponds to, and contrasts with, the phrase 'according to the flesh' in the first clause; and as the flesh in this passage certainly means human nature, and not, as often, the corrupt or animalized principle in human nature, so 'the spirit of holiness' means not the third person in the Godhead who sanctifies us, but the higher or divine nature of Christ, somewhat vaguely described and set over-against His human nature. For this less common use of the word 'spirit' we have a warrant in at least two other passages of the New Testament, and the resulting sense is that as our Lord was seen to be truly human by the fact of His birth in the family of David, so the true import and character of His higher nature became apparent when He rose from the dead.

I was much puzzled by this text years ago, when preparing notes for Indian divinity students, and commentaries available gave little help. A vague remark suggested proceedings in Law Courts. Here is a great case—the case of Jesus of Nazareth. He claimed to be Son of God. He was arrested and tried on this charge, and what would we not give for an official copy of the proceedings? The sentence was death, and He was executed. The appeal was to the High Court of Heaven. The human decision was reversed, the sentence of the earthly court was repealed, and He was 'determined Son of God with power by the resurrection from the dead.'¹

I.

The Resurrection was a Proof of Christ's Divine Sonship.

The Apostle says that Christ was 'declared' to be the Son of God by the resurrection of the dead.

1. Events are for God what language is for man. They are the manner, the means whereby God reveals His mind and will. Events are the language of God written on the pages of human history, whether it be the history of a man or of a family or of a nation or of the world. Just as God's eternal power and Godhead are, according to the Apostle, clearly understood by reverent study of the book of Nature—the 'things that are made' as he calls it—so the judgments which are formed in the Divine mind on men, on families, on nations, are discoverable in the book of human history, as they are written in the language of events. But whether the characters in which His mind is thus declared are always legible by man or by all men is quite another question. Sometimes, indeed, they are written in a familiar alphabet; their meaning is so clear that all men may read it. All who believed that the world is governed by a moral God understood what was meant by the fall of Babylon, by the capture of Rome by Alaric, by the close of the career of Napoleon. Sometimes they are written in characters as wholly unintelligible to all living men as were the Egyptian hieroglyphics half a century ago, though they may be read by the higher intelligences around the throne in heaven, or they may be read hereafter on earth, for all that we know, by highly endowed souls. And in the book of history there is much written of this kind which eludes the efforts of man's inquisitive and constant gaze. But sometimes also the meaning of God's writing in events is hidden from the mass of men at first sight, but becomes plain to them when the key of its interpretation has been given them by some competent instructor, like the 'Mene, Mene, Tekel, Upharsin,' traced on the wall of the banqueting chamber of the Eastern monarch, the sense of which was plain when a Daniel had been summoned to decipher it. Of such handwriting as this, too, history is full, but we must not

¹ Principal S. S. Thomas, Baptist Institute, Delhi.

linger on it, since we have to fix our attention on one great example of it in one particular event, the resurrection of our Lord.

Now, that a striking occurrence such as the resurrection would have a special meaning or several meanings, is an obvious supposition. The strange thing would be if such an event could occur without any purpose or meaning at all; and St. Paul tells us what, in his inspired judgment, one such meaning was: it was to declare that Jesus Christ was the Son of God.

2. What was it in our Lord's case that invested His Resurrection with this declaratory force which the Apostle ascribes to it? The answer is, first of all, that the resurrection of our Lord was a verification of the proof which He had voluntarily offered of His own claim. Jesus claimed to be the Son of God. This He frankly confessed before the chief priest. For making this claim He was condemned and crucified, and His resurrection vindicates the justness of His claim. God declared Him to be the Son of God with power, by His resurrection from the dead. Peter said, 'This Jesus whom ye have crucified, God hath raised from the dead, exalted at his right hand, and hath made him both Lord and Christ.' Christ said that He had power to lay down His life and power to take it up again. This power was within Himself. Elijah raised the dead, but it was by a power without—a power that he had received from on High. Peter restored one to life, but it was through the power of Christ; but Jesus Christ had the power within Himself. He raised Lazarus, Jairus' daughter, and the son of the widow of Nain to life by His own power. It was because there was life within Himself, that He could say, 'Destroy this temple, and the third day I will build it up again'; 'I am the resurrection and the life.' What a comfort! What an assurance! Jesus Christ is declared to be the Son of God and the Saviour of man by His resurrection from the dead. Here is an absolute certainty of salvation. Here is assurance of remission of sins. Herein the children of God are justified, walk in newness of life with Him, and have their lives hid in God with Him.

3. The demonstration of Christ's Divine Sonship came '*with power*.' The resurrection did not hesitatingly suggest that our Lord might possibly be the Son of God; it amounted, when taken together with His life and character and teaching, to a demonstration irresistible and overwhelming,

at least to the Apostle himself, that He was the Son of God. To the Apostle himself, because, looking at the connexion of the passage, it is scarcely open to doubt that the expression 'with power' points first of all to a personal experience. Saul of Tarsus, at that time an active young Rabbi in Jerusalem, strongly attached to the cause of the Pharisee party, was not one of the privileged company to whom our risen Redeemer showed Himself during the great forty days. As an unconverted Jew he would have looked at the person and work of Jesus through an atmosphere discoloured by false reports and by implacable controversial passions. But the vision on the way to Damascus changed all that. He who could bend into utter submission the mind and the will of His stoutest adversary, must be indeed of more than human stature, must be indeed Divine. To St. Paul the resurrection was a revelation of the divinity of the Son of God made with power. And so it has been ever since. The resurrection has been felt to be the fact which, beyond all others proclaims Christ to man as the Son of God. When Judas had gone his way, the important requisite in his successor was that he was to be a witness to the resurrection. The resurrection was the burden of all the recorded preaching of the earliest Church; the gospel it preached was the gospel of the resurrection; whether in the mouth of Peter or Stephen or Paul, it was all the same. And at this moment all who think seriously on the matter know that the resurrection is the point at which the creed which carries us to the faith of heaven is most clearly embedded in the soil of earth; most really capable of asserting a place for its Divine and living subject in the history of our race. Disprove the resurrection, and Christianity fades away into thin air as a graceful, but discredited illusion. But as a certain fact, it does its work as at the first in every honest conscience and intellect. More than any other event, it proclaims Christ to be the Son of God with power in millions of Christian souls.

He is the Son of God; but how is that to be demonstrated? You point me to the carpenter as He walks along with His bag of tools, and you say, 'That is the Son of God.' I may say, 'I believe it,' but my heart sighs, 'Oh, that it were demonstrated!' You point me to a man sitting tired out upon the well of Samaria, and you say, 'That is the Son of God.' I believe it, but my heart is still saying, 'Oh, I wish that He could be determined to be such!' I want a more powerful argument that will at once set the

matter beyond doubt. The Holy Ghost says that you have it in His resurrection from the dead. I see Him there on the cross, and, in His uttermost weakness, He bows His head and dies. It is really blood that gathers in a pool at the foot of that cross. Son of David, Thou hast died! But stand by that open grave on the third morning. Now, guards, arrest Him! What, Romans, will you allow the stone to be rolled back? Why do you not put your hand, in the name of the imperial Cæsar, upon the arm of that lone man as He comes forth from that sepulchre? Lay hold upon Him! No, those guards are as dead men upon the ground. Christ staked everything upon this—'I have power to lay down my life, and I have power to take it again;' and He has taken it again. He has come up and out from among the dead, and the resurrection thunders forth, 'According to the flesh He is of the seed of David, but according to the spirit of holiness He is the Son of God.'¹

II.

The Resurrection was the Triumph of Moral Character.

1. In the resurrection of Jesus Christ we see the victory of holiness. As we looked upon the cross and tried to read its lesson, the one thing that we saw there was the perfect holiness of the Sufferer. Everything else, all that goes to make up what the world calls success, was gone; worldly position, comfort, wide influence with others—all were gone. The Sufferer had none of these. What He had was a character with which His enemies could find no fault; a character of considerate forgiveness, of thoughtfulness for others, of earnest longing to do God's will, of absolute self-surrender and trust in God. These we saw, and then all ended in gloom. What a sad thing it would have been for human nature if that had been the real end, if this perfect human character had ended with failure in the grave. But, thank God, it was not the end. The Easter message means this, that whatever man may do, God will not neglect holiness. God will not suffer His Holy One to see corruption. In virtue of the spirit of holiness, Christ is risen from the dead; and God has set to His seal that it is not prosperity, not worldly success, not riches, but character and holiness that shall survive the grave.

The resurrection of Jesus was the triumph of character, and it is interesting to notice how this thought seems to have been the one which first laid hold of the disciples. As they talk of their risen Lord, it is by a title which was not common before, and which soon gave way to more majestic titles. He is for them 'the Just One'—'the Holy One.'

¹ A. G. Brown.

'Ye denied,' says St. Peter to the Jews, 'Ye denied the Holy One and the Just, and desired a murderer to be granted unto you.' Jesus is spoken of in prayer to God as 'Thy Holy Child,' 'Thy Holy Servant' (R.V.). When St. Paul is converted he is told that God hath chosen him to see 'the Just One,' 'the Righteous One' (R.V.).²

2. The Resurrection was a triumph of character in the effect it had on the disciples.

Some of you may perhaps remember the striking scene in *Faust*, where Faust is about to commit suicide. The cup of poison is in his hand; he is moving it to his lips, when on his ears falls the sound of the Easter hymns singing the risen Christ. The sound and the recollections that it stirs recall him, and he is saved. But in that song which is put into the mouth of the disciples, the poet seems to me to have made one great mistake. He makes the disciples praise the victory of Christ, but bewail their own fortune, as left behind to suffer on earth:

Lo—He whom we buried,
Now out of his prison,
Living, exalted,
Royally risen!
He with the Creator,
God's joyance may share:
We on earth's bosom
Still suffer, still bear!
He has left us behind Him
To languish and pine:
Ah, Master, we sorrow
For the joy that is Thine.

How different is this from the language of the Gospel: 'And it came to pass that while He blessed them, He was parted from them and carried up into heaven, and they worshipped Him; and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God.'³

All Christian peoples have had some conception of the importance of the resurrection. In one of the great cathedrals of Europe, the resurrection of Christ is celebrated by a beautiful and symbolic ceremony. Doves which have been confined in cages are brought out in front of the great towers of the cathedral, and the doors of the cages opened that the doves may emerge from them and mount up toward heaven. It is a symbol of the soul released from the cage of its confinement, and mounting up in resurrection glory to bask in the sunshine of God, and attain the very heaven where He dwells.⁴

III.

The Resurrection of Christ was the type of other Resurrections.

1. The phrase is not 'Resurrection from the dead,' but 'Resurrection of the dead' (plu.), be-

² W. Lock, in *Keble College Sermons*, 1877-1888, p. 89.

³ *Ibid.* p. 90.

⁴ A. T. Pierson, *The Hopes of the Gospel*, 170.

cause in Him the general hope of mankind received a first fulfilment. Others had been raised by prophets of old, and by Christ Himself, but only to die again. 'Christ being raised from the dead, dieth no more.'

The resurrection of Jesus carried all other resurrections with it. It is not simply the resurrection of Jesus Christ by Himself; for, when Jesus Christ rose, He rose as the first-fruits of an innumerable company. Not only did Christ rise, but *Christ is the resurrection*; and in His resurrection His redeemed ones shall rise. Paul here takes a view right into the far distance; and when he says, 'declared to be the Son of God in power,' he does not simply say, 'by his own resurrection'; but 'declared to be so by the resurrection'; that is, by His own resurrection, first, and by the opening up of every grave hereafter. So we bow to Jesus and we worship Him as very God.

There is a great picture you will find in many galleries, of the Crucifixion of Christ. It was first a fine painting, then reduced by the art of engraving to a first-class steel plate. It represents the three crosses, the dark heavens, the rent rocks, and, in the foreground, saints moving out of their graves and walking towards the Holy City. The unfortunate thing is that the artist overlooked the statement of Matthew, who says, 'The rocks were rent, the graves were opened, and many of the bodies of the saints which slept, arose and came out of their graves *after his resurrection*.' What becomes of that picture? It is the embodiment of an error. The evangelist Matthew thinks of the rending of the rocks in connexion with the earthquake, and the exposure of the graves that were in those rocks, and then he adds in a kind of parenthesis, 'Many of the bodies of the saints which slept'—in these sepulchres that were rent asunder,—'arose and came out of their graves, after His resurrection'; we are not to think that they rose before Christ. He was the first-fruits of them that slept, and saints who rose after Him were like the first sheaf laid on the altar, 'on the morrow after the Sabbath,' as an offering unto the Lord. So Christ's resurrection is the first-fruits of ours, for it antedates and antecedes all other resurrections.¹

2. No one can read the Epistles of St. Paul without observing that he constantly speaks of the crucifixion and the resurrection not only as events in the life of Jesus upon earth, but as spiritual transactions which take place within the Christian soul or character. He bids Christians to 'crucify the flesh with the affections and lusts thereof.' He says of himself, 'I am crucified with Christ'; and addressing his readers at Ephesus, he quotes a Christian hymn of the earliest age, 'Awake, thou that sleepest, arise from the dead, and Christ shall

give thee light.' He exclaims in his Epistle to his Colossian friends, 'If ye then be risen with Christ, seek those things which are above.' It is true that this language of St. Paul is more particularly connected with the entrance of new converts into the Church of Christ by baptism. Conversion involved a crucifixion of the old corrupt nature, and then, as the new convert was dipped beneath the baptismal waters and raised again by the minister of the sacraments, he was, in St. Paul's words, 'Buried with Christ in baptism, and raised again to newness of life.'

But although that is the first and more usual application of the Apostle's language, his language applies also to the circumstances of the altered life of baptized Christians who have fallen from God and from grace, and need to return to God by a fresh conversion. If the body of Christ could rise only once from the grave, the Christian soul may certainly need to rise a second time; may, after a fall from grace, need such a resurrection unless all is to be lost. And when such an event in the moral or spiritual world takes place, it is strange if they who look on do not learn from it something that they had not known before about the Son of God. When a man hears the voice of the Son of God, when his eyes are open to behold His justice and His love, when he opens his ears to His warnings and His promises, when he opens his mouth to pray and to praise Him as the Author, the Redeemer, the Sanctifier of his life, when such an one exchanges his corruption for purity, his coldness for the glow of warm affections, bursts the bondages of habit and passes forth through the barriers that would fain detain him, into light and freedom; when men around behold this, and note further how in such a soul, risen and beautified, love has taken the place of hatred, joy of sullen discontent, peace of restlessness, and long-suffering of an impatience with others and with God that knew no bounds, and faith of a distrust alike of man and of God, and temperance of a perfect chaos of insurgent passions—when they see the man who dwelt yesterday among the graves, sitting to-day among the pure, clothed and in his right mind, and ask, 'Who has done it?' Who has thus changed that which offers to his will a much more stubborn resistance than the dust of a buried corpse, or the stone which closes the mouth of the sepulchre? it is clear what must be the answer—Who but He who, at the grave of

¹ A. T. Pierson, *The Hopes of the Gospel*, 169.

Bethany, announced Himself as the Resurrection and the Life, and bade Lazarus come forth from his tomb, and whose own resurrection is not merely an outward power to mould our thoughts, but an inward power to transform our very souls and characters? When the old Christians whom Saul of Tarsus had so cruelly wronged beheld his converted life, his clear intelligence, his warm affections, his true and strong will all placed at the service of the Saviour whom he but now had persecuted, what did they do? He himself shall answer: 'They glorified God in me.' And when in the Church of our day a soul rises from the death of sin to the life of righteousness, there goes forth—oh! be sure of it—into hundreds and

thousands of consciences around the proclamation of the Divine power of the Son of God.¹

In one corner of my garden there is a rubbish-heap; it is away out of sight, because it is not pleasant to look at. Yet more than once in that rubbish-heap I have seen a beautiful flower spring up and bloom; some hyacinth bulb or rose-tree root which has been thrown there by mistake will rise out of the midst of the decay into fresh and beautiful life. The true nature of bulb or root is proved by this resurrection. There could be no flower if there were no capacity for the flower. So it is with the children of the All-Father in this strange, bewildering world of ours. Despair of none: God indwells all; at the worst and darkest it is still possible for the Divine Sonship to arise in power.²

¹ H. P. Liddon.

² R. J. Campbell, *New Theology Sermons*, 42.

The Doctrine of the Incarnation in the Creeds.

BY THE REV. A. E. GARVIE, M.A., D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

III.

(1) When we approach the creeds from the standpoint of historical fact, we discover that they include what for some Christian scholars is doubtful, and what for the Christian scholar to-day is most certain in the historical reality of Jesus. (i.) While I myself have not found adequate reason for rejecting the tradition of the Christian Church regarding the virgin-birth, I must admit that literary and historical criticism does not allow the same degree of certainty as regards the healing and teaching ministry, the death and rising again of Christ. It is certain that a creed drawn up to-day would not demand acceptance of the fact as a necessary part of a Christian's confession of Christ as Saviour and Lord. (ii.) As regards the descent into Hades and the Second Advent, the Christian scholar could not insist on their acceptance literally as essential articles of the Christian faith, although in each the Christian thinker, even of to-day, may find a suggestion of Christian truth. (iii.) About the death of Christ by crucifixion under Pontius Pilate there is to-day no doubt or question deserving any attention from the historical student. The Resurrection is a fact which unbelief challenges to-day as in every age; but this fact is one which, on the one hand, the

Christian Church must assert, and may assert on the ground of personal experience of Christ's presence and power, and of the general history of Christendom as inexplicable without the guidance and guardianship of its Living Head; and which, on the other, historical and literary criticism cannot disprove. The literature of the New Testament and the history of the Christian Church are both unintelligible if this fundamental reality is an illusion. The fact of the Resurrection of Christ has a legitimate and unavoidable claim to be included in any Christian Confession.

(2) The question may, however, be raised, whether faith should be burdened with the demand to assert historical fact at all. Is not faith concerned solely with ideas and ideals? Can faith in eternal reality rest on historical fact? The answer to the question is that the Christian religion is an historical religion with a personal founder. It is not a conception of God, man, and their mutual relation reached by speculative thought or mystical intuition; but it is a personal relation between God and man constituted in the historical reality of Jesus Christ; it is a revelation in time of the eternal God; it is a redemption in time of man unto eternal life. Idea and ideal are

not only revealed, but realized in history, God's fatherhood and man's sonship in Christ's Sonship and Saviourhood. Faith in Christ as bringing God to man, and man to God, is faith in historical fact. But this is so, not only actually but necessarily; for faith is exercised by man who lives in time, who is conditioned morally and religiously by the history of mankind; and so God must deal with him in time through history. The needs which Christ meets, the aims He fulfils in man, are facts of history. The sin to be forgiven, the sorrow to be comforted, the death to be robbed of its terror, the moral and religious good to be gained, are facts; and God deals with facts through facts. The Father Christian faith reaches in Christ is not an absentee Deity, dwelling in the eternal realm alone, but a God present in, through, and over all nature and history alike. From whatever point of view we look at Christian faith as it is actually exercised in the Christian Church, it is inseparable from historical reality. The objection to including facts in a creed falls to the ground.

(3) Have the creeds, however, included all the facts that are significant and valuable for Christian faith? While the conditions of their origin as a protection against heresy explain their incompleteness; yet what they omit deserves notice, as it will bring us face to face with the most marked contrast between the fourth and fifth centuries and the nineteenth and twentieth. The historical reality of the earthly ministry of Jesus, and the grace and truth therein manifested, are not only unmentioned in the creeds, but the Christological controversies show that the living image of Jesus was not present to Christian thought; and thus while the completeness of the humanity was asserted in abstract terms, it was not so concretely realized as to prevent an actual absorption of the humanity in the divinity. To-day, on the contrary, it is this historical reality of the earthly ministry which is the starting-point of most modern thinking, which, therefore, demands a Christology that will do full justice not to an abstract humanity, but to a concrete manhood of Jesus Christ.

The Writings of John.

IMPORTANT OVERLOOKED EVIDENCE.

BY THE REV. J. AGAR BEET, D.D.

IN this paper, I shall adduce evidence, touching the authorship of the Fourth Gospel and the Book of Revelation, which has not yet received the attention it deserves; and especially evidence independent of authorship which goes far to prove that the distinctive teaching of the Fourth Gospel came from the lips of Christ and is supported by His divine authority. This evidence will also shed light upon the authorship of both the above books.

I.

It is needless to reproduce the abundant evidence, so ably set forth by Bishop Westcott in his invaluable commentary, published in 1880, touching the authorship and historical truth of the Fourth Gospel; and by Professor Swete for the authorship of the Book of Revelation, in another admirable commentary published in 1906. The evidence I shall adduce is the profound harmony,

underlying conspicuous differences in phrase and in modes of thought, between the Fourth Gospel and the letters and addresses of St. Paul, in their presentation of the message of Christ, in contrast to His teaching as recorded in the Synoptic Gospels.

Our earliest and surest evidence touching the actual teaching of Christ is to be found in the four undisputed letters of St. Paul; and especially in that to the Romans, as being an orderly statement, to men whom he had never seen, of the gospel of Christ as understood by the greatest of the Apostles.

The writer begins it by announcing himself as a 'servant of Christ,' to whom he pays homage as the Son of David and of God; and then expresses his eagerness to go to Rome, there to reap a harvest of blessing and to discharge an obligation, by preaching the gospel. This last, he then describes as 'a power of God, for salvation, to every one who

believes'; adding as an explanation that in it a righteousness of God is revealed from faith, for faith, in harmony with an ancient prophecy, 'The righteous man by faith will live.' We notice at once the emphatic repetition (in all, four times) of the cognate words *believe* and *faith*.

In v.¹⁸, all this passes from view; while in chs. 1¹⁸-3²⁰ both Greeks and Jews are brought guilty and silent before the bar of a righteous God. From this shadow we emerge in ch. 3²¹ as suddenly as in ch. 1¹⁸ we entered it; and so doing we find again, somewhat amplified, the phraseology and teaching of ch. 1¹⁷, 'a righteousness of God through faith . . . for all who believe.' This conspicuous prominence of *faith* or *believing*, as a condition of salvation, is kept before us in vv.^{26, 28, 30}, and is still further emphasized by the careful exposition (ch. 4) of Abraham's *faith*, which St. Paul tells us was recorded centuries before his time for the sake of those who in his day should *believe* in Him who raised Christ, and whose *faith* would be reckoned to them, as was Abraham's, for righteousness.

This salvation is further described in chs. 5-8, and culminates, in ch. 8³¹⁻³⁹, in a song of triumph. In ch. 9 St. Paul looks at it in the light of God's dealings with the patriarchs and with Israel; and sums up the result by saying, in vv.³⁰⁻³², that 'Gentiles have obtained righteousness, the righteousness which comes from *faith*,' but that Israel had not attained it, because they sought it 'not from *faith* but as from works.' Same thought in chs. 10^{4, 6, 9, 10, 11, 14} 11^{20, 23}.

The same doctrine is equally conspicuous in the Epistle to the Galatians; and again and again amid the various topics discussed in St. Paul's other letters, e.g. Eph 1^{13, 19} 2⁸ 3¹⁷. It also finds conspicuous expression in Christ's commission as recorded in Ac 26¹⁸: 'to whom I send thee . . . in order that they may obtain pardon of sins and a lot among the sanctified, by *faith* in me.' Similarly, Ac 13^{38, 39}, doubtless a pattern of St. Paul's preaching: 'Through this man pardon of sins is announced to you . . . in him every one who *believes* is justified.' Nothing in the history of human thought is more certain than that Salvation by Faith was the kernel and marrow of the gospel preached by the great apostle who founded the Churches of Europe.

Passing now to the Synoptic Gospels, we are at once conscious of a great change. In beautiful language, the Sermon on the Mount sets before us

a new morality, the Law of the Kingdom of Christ; and in Mt 11²⁸ we hear the welcome call, 'Come to me, all who are weary and burdened, and I will give you rest.' In ch. 8¹⁰ and elsewhere, we have *faith* followed by blessing. But the nearest approach to salvation for every one who believes is found in a sort of supplement to the Second Gospel, ch. 16¹⁶, 'He who *believes* and is baptized shall be saved.'

This contrast raises serious doubts. Does the glorious gospel of St. Paul, so much beyond the teaching of the Synoptic Gospels, rest on anything better than a few casual passages quoted by him from the Old Testament? To this question the Fourth Gospel gives a decisive answer. In an ancient document accepted throughout the Roman Empire, from the middle of the second century onwards, without a shadow of doubt, as written by a beloved disciple of Christ, and containing many internal marks of historical truth and accuracy, we find a record of the life and teaching of Christ in which salvation by *faith* is as conspicuous as in the letters of St. Paul. It is found also in an Epistle proved by evidence external and internal to be from the same author.

In Jn 1¹⁻³ we find, in full harmony with the teaching of Paul yet going beyond it, homage paid to Christ as in the beginning the Companion of God, Himself God, and the Agent of whatever began to be. In v.¹² we read that 'To those who *believe* in his name, he gave a right to become children of God': a remarkable coincidence with Gal 3²⁶, Ro 8^{16, 17}. In Jn 3^{15-18, 36}, with a repetition recalling Ro 1^{16, 17} 3²¹⁻³⁰, we read that 'God so loved the world that he gave his only begotten Son, in order that every one who *believes* in him . . . may have eternal life.' So chs. 5²⁴ 6^{29, 35, 40, 47} 7^{38, 39} 11²⁵ 12⁴⁶ 14¹², and conspicuously in 20³¹; also 1 Jn 5^{1, 4, 5, 10, 13}. In Jn 3^{16, 18, 36} we have also escape from judgment already pronounced on those who do not *believe*, from the anger of God, and from destruction. This is equivalent to the salvation and justification by *faith* announced by St. Paul. Thus under phraseology peculiar to each of these two great teachers, revealing independent thought, we have the same good tidings of salvation for all who *believe*.

On the other hand, we notice the absence from the Gospel and Epistle of John of St. Paul's peculiar teaching about the spiritual significance of the Law, especially in Romans and Galatians; of the

distinctive phrases, 'righteousness of God through faith,' and 'justified by faith'; the believers escape from the Law, *e.g.* Ro 7^{4, 6}, and elsewhere frequently; the word *adoption*, a Roman legal process; and the phrases *crucified, dead, risen with Christ*. The above legal point of view is in the New Testament peculiar to the pupil of Gamaliel, an honoured teacher of law (Ac 5³⁴).

Another conspicuous element in the letters of St. Paul is the phrase *in Christ* in Ro 6^{11, 23} 8^{1, 2, 39} 9¹, Eph 1^{1, 3, 4, 6, 7, 10, 11, 12, 13}, and elsewhere frequently. So also the correlative phrase *Christ in you* in Ro 8¹⁰, Gal 2²⁰, Eph 3¹⁷, Col 1²⁷. A remarkable counterpart is found in Jn 6⁵⁶ 14²⁰; and is further developed in the Parable of the Vine in ch. 15¹⁻⁷. So also in 1 Jn 2^{5, 6, 24} 3⁶. Similarly *in God* and *God in us* in ch. 4^{13, 15, 16}; cp. 1 Th 1¹. Notice also the distinctive word *abide* in Christ; in contrast to the letters of St. Paul, *e.g.* Eph 3¹⁷, where we have *κατοικῆσαι* instead of *μένει*. This remarkable teaching, that Christ is Himself both the living environment and refuge and home of His people and the inward animating principle of their life, is another most valuable element common to these two writers, in contrast to the Synoptic Gospels: and in each it has a distinctive phraseology. Similar words are found in 1 P 3¹⁶ 5^{10, 14}, Jude 1.

Of these remarkable phenomena, the only explanation is that these great doctrines are due to the One Teacher at whose feet sat all the apostles. If Christ spoke words equivalent to those recorded in the Fourth Gospel, we can understand their reappearance, after decades during which they had been treasured in the memory and heart of a beloved disciple, in the Fourth Gospel, re-echoed also in the First Epistle of John; and that by intercourse with him and others who had heard Christ, St. Paul had learnt these doctrines and their deep significance. That, by some channel unknown to us, St. Paul's gospel came from Christ, he asserts plainly in Gal 1^{11, 12}, Ac 26¹⁸, and assumes throughout his Epistles. And the amazing effects of his preaching, of which I have proved above that these doctrines were the centre, and of the same teaching in all subsequent ages, are complete proof that they come from God and are essential truth.

In other words, just as the four Gospels, compared each with the others, afford abundant evidence of their substantial historical truth, so the Fourth Gospel finds, in the letters and recorded

addresses of St. Paul, decisive confirmation of the divine origin and essential truth of the message of Christ to men as therein set forth.

II.

In the light of the above evidence, we come now to discuss the less important question of authorship. In Mt 4^{18, 21}, Mk 1¹⁶⁻²⁰, Lk 5¹⁻¹¹, at the opening of Christ's public ministry, we notice at once the conspicuous prominence of two pairs of brothers, partners as fishermen on the Lake of Galilee. In all four Gospels and in the Book of Acts, Peter is the most prominent. And closely associated with him as an inner circle within the twelve apostles, we find in Mk 1²⁹ 5³⁷ 9² 13³ 14³³, and their parallels, James and John, sons of Zebedee, the second pair of brothers just mentioned. Of these brothers, one was again associated with Peter in Ac 3^{1, 3, 4, 11} 4^{13, 19} 8¹⁴; and the other is said in ch. 12² to have been put to death.

Strange to say, in the Fourth Gospel, among the many vivid pictures of men associated with Christ, we never find the names of James or John, and only in ch. 21² a casual mention of 'the sons of Zebedee.' Along with this remarkable omission of two names almost at the head of all lists of the apostles, we find in Jn 13²³ 19²⁶ 20² 21^{7, 20} an anonymous 'disciple whom Jesus loved,' closely associated with Peter; cp. also ch. 18^{15, 16}. To his care, from the cross, Christ committed His mother.

Who was this disciple, and why was his name so carefully concealed? The only explanation, and a sufficient explanation, is the unanimous and confident tradition in the early Church that he was John the son of Zebedee; that to him we owe the Fourth Gospel; and that his modesty moved him to hold back his own name and his brother's, even when narrating incidents in which they took part.

This tradition confirms strongly the Fourth Gospel as a correct report of the teaching of Christ; and thus confirms St. Paul's teaching about salvation by faith and the believer's inward and mutual relation to Christ as a correct inference from the actual words of Christ. It is needless to inquire how this information reached St. Paul. We know (Gal 1^{18, 19}) that he went to Jerusalem to interview Peter, and remained with him fifteen days, and that there he found also 'James, the Lord's brother.' Many years later (ch. 21¹) we find him in

Jerusalem along with 'James and Cephas and John.' By various intercourse with the apostles and others who had heard Christ, St. Paul's inquiring mind would learn much about the Master's teaching. Admit once that teaching equivalent to that recorded in the Fourth Gospel was spoken by Christ, and we can well understand how a man like Paul would infer from it the doctrines embodied, in forms peculiar to his own legal training and disposition, in his letters and addresses.

The same tradition explains the First Epistle of John. Of its intrinsic worth, we have proof in three golden words in 1 Jn 4^{8, 16}, which tell us more about the inmost moral nature of God than any other words in the Bible: GOD IS LOVE. The similarity, independence, and worth of the Gospel and Epistle reveal their common origin. And this can be no other than the beloved Apostle, John the son of Zebedee.

All this does not imply that in the Fourth Gospel we have the *ipsissima verba* of Christ; but only that this document gives a substantially correct account of His teaching, in such forms as would best convey its significance. And this is suggested by the form in which these discourses have reached us.

III.

This conclusion has also important bearing on the authorship of the Book of Revelation. This last work claims four times to have been written by 'John,' who, however, does not call himself either an apostle or a son of Zebedee, but only 'a servant' of Christ, a 'brother,' and a 'partner in the affliction in Jesus' (ch. 1^{1, 9}). A very early, yet not unanimous, tradition attributes it to the Apostle John. But strange grammatical forms, unparalleled in Greek literature, the writer's readiness to mention his name, in contrast to the strange reticence of the author of the Fourth Gospel and First Epistle, the love for the concrete in contrast to the equally characteristic abstract teaching of the other two books, and, what is still more remarkable, the total absence of the distinctive teaching noted above, make it in the last degree unlikely that the three works are from the same writer. Of these differences, only the last claims attention here: the others have been well stated by other writers, and are universally admitted.

In the Book of Revelation the word *believe*, so

frequent in the Fourth Gospel, and the doctrine of salvation by *faith* never occur; nor does any equivalent. Nor have we the distinctive teaching of the believer's *abiding in Christ* and *Christ in him*. In the theological types in the New Testament, the Fourth Gospel and the Book of Revelation are, in these and other respects, at opposite poles.

Now, if the Fourth Gospel is from the son of Zebedee, he must have learnt these distinctive and life-giving doctrines from intimate intercourse with Christ; and they must have taken the deep hold of his mind and heart which in later years found embodiment in his Gospel and Epistle. It is impossible that doctrines so deeply implanted and bearing so closely on the believer's inner life could have left no trace whatever in a work so long and so spiritual as the Book of Revelation; and afterwards reappeared in the Gospel and Epistle.

This unlikeliness does not seriously weaken the powerful evidence adduced by Bishop Westcott for the apostolic authorship of the Fourth Gospel, supplemented as it is in this paper by evidence from the letters of St. Paul. For, in this last case, strong traditional evidence is strongly confirmed by various internal indications, including the absence of the name of John the son of Zebedee, so conspicuous in the Synoptic Gospels and the Book of Acts; whereas we have nothing else in the New Testament, except the name *John*, which links the Book of Revelation with the Apostle John. While, therefore, insufficiency of evidence leaves the authorship of the latter open to doubt, we may accept with reasonable certainty the apostolic authorship of the Fourth Gospel.

This last judgment is accepted and strongly supported by Dr. Westcott; but he considers that the differences between the Gospel and First Epistle of John and the Book of Revelation 'are not inconsistent with identity of authorship.' His statement of these differences seems to me inadequate: and he passes in silence over the great doctrinal differences noted above, involving a different conception of the message of Christ to men. This last evidence is also omitted by Professor Swete, who, however, states the differences more fully than does Dr. Westcott, and admits their force. He states also an alternative suggestion, and asks on p. clxxx, 'Was it John the son of Zebedee who lived in Asia and was exiled to Patmos, or was it the mysterious Elder, who was

distinguished by Papias from the apostle of the same name? A fair case may be made for either view. . . . While inclining to the traditional view which holds that the author of the Apocalypse was the Apostle John, the present writer desires to keep an open mind upon the question.' This cautious opinion seems to me to be overborne by the overlooked evidence adduced in this paper.

Dr. Moffatt, in his recently published *Introduction to the Literature of the New Testament*, after 'Prolegomena,' appropriately discusses in ch. i. 'The correspondence of Paul'; in which he includes, and accepts as genuine, all the Epistles attributed to him except those to the Ephesians, to Timothy, and to Titus. Then follows in ch. ii. 'The historical literature,' including the Gospels of Mark and Matthew and the 'Writings of Luke (Gospel and Acts).' Then come, in ch. iii., 'Homilies and Pastorals,' including all else in the New Testament, except (ch. iv.) 'The Apocalypse of John' and (ch. v.) 'The Fourth Gospel' and 'A Johannine Tract (1 John).' He thus, in his table of 'Contents' separates conspicuously the Fourth Gospel from 'the historical literature' of the New Testament.

The historical worth of the Fourth Gospel he does not discuss, contenting himself with saying, on p. 533, 'That the Fourth Gospel presupposes the general synoptic tradition may be taken for granted; the real problem of literary criticism is to determine whether it can be shown to have used any or all of the synoptic gospels.' He passes over in silence, apparently as unworthy of consideration, the traditional apostolic authorship of the Fourth Gospel, and the important evidence and arguments adduced in support of it by Bishop Westcott and many others, giving no tangible reasons. Yet on p. 544, touching 'The date of the Crucifixion,' Dr. Moffatt rejects as unlikely the plain statement in Mk 14¹², Mt 26¹⁷, Lk 22⁷; and accepts as 'the better tradition' a reasonable inference from Jn 13¹ 18²⁸, namely, that the paschal lamb was slain and the passover eaten on the evening after the death of Christ. This admitted accuracy in an important matter of time, as against the admitted inaccuracy of the Synoptic Gospels, gives, along with much else in it, to the Fourth Gospel a better claim to be considered an historical document. Yet this claim is ignored.

On p. 502, Dr. Moffatt anticipates the present paper by saying, 'The strong linguistic presump-

tion against the theory that the relationship of the two books (the Gospel and the Book of Revelation) is one of common authorship, is amply corroborated by the differences of religious thought, christological, spiritual, and eschatological.'

On p. 509 he says that 'The hypothesis of John the apostle's authorship (of the Book of Revelation) is ruled out by the acceptance of the tradition of his early martyrdom (see below, Chap. V. (c)).' On p. 559, this is used as an argument against the apostolic authorship of the Fourth Gospel: 'Since John the apostle was martyred early, the only available hypotheses of this kind are those which make the historical narrative come from a disciple of John, and merely the discourses from the apostle himself.' The same assumption meets us again on p. 596. To make the assumption first and at once to build arguments upon it, and to give the proofs long afterwards, is a most unscientific order.

On p. 602, the proof is given. 'The evidence for the early martyrdom of John the son of Zebedee is, in fact, threefold: (a) a prophecy of Jesus preserved in Mk 10³⁹, Mt 20²³ (b) the witness of Papias, and (c) the calendars of the church.' But (a) Christ's words, 'The cup which I drink, ye shall drink, and with the baptism with which I am baptized, ye shall be baptized,' by no means assert or even suggest that both brothers were to suffer at the same time. Nor does (b) 'the witness of Papias,' who is quoted as saying that John 'was killed by the Jews, thus plainly fulfilling along with his brother the prophecy of Christ regarding them and their own confession and common agreement concerning him.' That in (c) 'some ancient calendars' the two brothers were commemorated as martyrs, cannot be called decisive proof of martyrdom at the same time. Surely this uncertain evidence is of no avail against the plain testimony of Irenæus, that 'John the disciple of the Lord' continued with the elders of Asia 'till the times of Trajan.' Certainly it does nothing to overturn the various and abundant evidence that to the Apostle John we owe the Fourth Gospel. Moreover, in Gal 2^{1,9}, we find him living long after (Ac 12²) the death of James.

Dr. Moffatt does nothing to explain the omission from the same Gospel of all mention of two out of the three members of the inner circle of the apostles.

As 'Sources' of the Fourth Gospel, he

mentions on p. 522, 'apart from the O.T. (a) Paulinism, (b) the Jewish Alexandrian philosophy, and (c) Stoicism.' This admits what I have said above about the underlying harmony between the letters of Paul and the Fourth Gospel. But this by no means implies that the latter was taken from the former: for both may have come from a common source. Moreover, Dr. Moffatt does not tell us from what source, other than the Old Testament, St. Paul derived his Paulinism.

The Apostle tells us plainly (Gal 1¹²) that he received his Gospel from Christ. The Fourth Gospel declares that the discourses in it were spoken by Him. And we have seen in this paper that the former is a legitimate development of the latter. This profound harmony, amid marked differences of form, reveals a common source. And the infinite value of the doctrines common to these two writers, as attested in the inward and outward life of unnumbered thousands of devout men and women, is decisive confirmation of the claims clearly made by these writers that their

teaching is the message of Christ to men, and a correct announcement of the mind and will of God.

To sum up. We have found abundant and decisive evidence that the Fourth Gospel is a correct account of what Christ did and taught and is; also evidence sufficient for reasonable certainty that the Gospel and First Epistle are due, directly or indirectly, to the Beloved Apostle. To the same apostle, a very ancient, but not unanimous, tradition attributes the Book of Revelation. But internal evidence makes this common origin extremely unlikely; and leaves us in complete uncertainty about the author of this last work. On the other hand, its infinite value, and especially the honour therein paid to Christ as an object of the worship and the songs of the brightest in heaven, and the significance attributed to His death, in complete harmony with the rest of the New Testament, claim for the Book of Revelation the place it holds in our Bibles as the completion of the Sacred Records of the Christian Church.

In the Study.

Recent Literature in Apologetic.

THE Rev. J. O. Bevan, M.A., F.G.S., F.S.A., Rector of Chillenden, Canterbury, is somewhat of the mind of those who held that 'they did not know everything down in Judee.' He does not think that St. Paul knew everything. And in a book entitled *S. Paul in the Light of To-day* (Allenson; 1s. 6d. net), he mentions some of the things which St. Paul either did not know or was not sure about. Nevertheless there is no flippancy or presumption in the book. There is a sincere desire to understand St. Paul as a man of the twentieth century may be able to understand him.

The Cambridge University Press, as agent for the publications of the University of Chicago, has issued a volume on that curious question, *The Historicity of Jesus* (6s. net). The author of the book is Professor Shirley Jackson Case, of the Department of New Testament Literature and Interpretation in the University of Chicago. And so thoroughly has Professor Case done his work,

that for all English-speaking people the historicity of Jesus will be settled. It takes a special type of mind to consent to spend precious days in such an undertaking. But the reward is worth it. For not only does Professor Case assure us that Jesus was, he also assures us that He is.

There is scarcely a topic of interest for the Church of the present day that is not discussed in *Renaissance of Faith*, by Richard Roberts (Cassell; 6s.). And every topic is discussed with decision of mind and with the command of precise, picturesque language. At the very beginning of the book, before the first page is finished, we come to the conclusion that this vigorous young writer will allow no vague sentiment or obscuring emotion to stand in the way of the mind in its search for truth. And we suspect that long before we are done with the book we shall have gone through a good deal of theological novelty. But with every page the writer's horizon widens; he takes more account of man's whole being; he stands more manifestly in awful boldness before God. His mental vigil-

ance is never relaxed ; his determination not to be hoodwinked never slackens. And it is with a great bound of joy that we come at last to realize that this vigorous writer, this alert modern thinker, finds no rest for the sole of his foot anywhere but just on that very spot where the Apostle Paul planted his feet, with whom he says, not as repetition but by verified experience, 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.' The first merit of the book is the delight of language with which the author records the modern search for truth and rest; its last merit is the rich simplicity of his faith in the Redeemer Christ.

In his book entitled *Faith and the New Testament* (T. & T. Clark; 2s. net), the Rev. A. W. F. Blunt, M.A., carries us back to the time in which the New Testament was slowly receiving its present form. In five easily read chapters he shows us what the problem was, how oral tradition went about its work, how the canon and text got settled, how ideas of inspiration affected the settlement, and how the Church and the New Testament influenced one another. This at last is the book, short, scholarly and sufficient, which the Sunday School teacher and even the preacher has been inquiring for in order to know when and how the books of the New Testament obtained their present place and authority.

In our search after the fundamental things we have reached the Person of Christ. How have we reached it? Not by the way of systematic theology and the formation of dogma, but from the study of the Gospels and the humanity of Jesus—the very road along which St. John travelled when he reached 'And the Word was God.' A great book on the Person of Christ by Professor Hugh Mackintosh will soon appear. Meantime we have a book of considerable immediate service, by the Rev. E. Digges la Touche, M.A., Litt.D. It is the Donnellan Lecture for 1911-12. Its title is *The Person of Christ in Modern Thought* (James Clarke & Co.; 6s. net).

There is no side of the subject unvisited. With the history—and what a history it is—Dr. la Touche is familiar; but he gives the most of his space and strength to the recent approaches towards such a doctrine as will satisfy scientific thought. One after another the 'Schools' are surveyed and set

aside, until at last we find ourselves face to face with the self-revelation of the Lord and the great mystery that the human life is an act of will imposing self-limitation on the Divine. The book closes with a convincing chapter by the Rev. T. C. Hammond, M.A., on 'Consciousness and the Sub-conscious.'

The word 'Westminster' is much in demand as a title of books. Is it the Abbey or the Houses of Parliament that possess the attraction? The latest use of it is to name a 'Series of Manuals for Catholic Priests and Students,' to be edited by the Right Rev. Mgr. Bernard Ward and the Rev. Herbert Thurston, S.J., and to be published by Messrs. Longman.

The first volume is entitled *The Mass* (6s. net). It is further described as 'A Study of the Roman Liturgy.' It is written by Dr. Adrian Fortescue. Now Dr. Adrian Fortescue not only writes the most beautiful penmanship you ever saw, but also one of the most idiomatic and effective of English styles. And then he is a scholar. He is a scholar in your sense of the word and mine. He is scientific and sensible; he is not swamped in scholasticism, nor is he suffocated in slippery questions of casuistry. This volume, which it is an ecstasy even to handle, will become a familiar friend to all liturgiologists, outside as well as inside the Roman communion.

Professor Francis J. Hall, D.D., of the Western Theological Seminary, Chicago, is manifestly an industrious author, for already he has published seven volumes of considerable size. He is also, however, and as manifestly, an author of ability; for every one of these volumes has had a flattering reception and has taken its place even in carefully selected libraries. But his eighth volume will do more than all the rest together to establish his reputation as a scientific theologian. Its subject is *Evolution and the Fall* (Longmans; 6s. net). It is a subject which demands fair and competent discussion beyond almost all others, and yet apologetes and theologians have consented to walk round it and discuss thoroughly everything else. No doubt it requires a rather unusual equipment—sufficient biological as well as sufficient theological knowledge. Dr. Hall has both. And with both he has the candid understanding. First of all, in his heart of hearts he knows that 'the word

of the Lord endureth for ever'; then his research and his writing are without prejudice and without fear.

To those who minister to a diseased body the first necessity is accurately to diagnose the disease. That is also the first demand made on those who minister to a mind diseased. Dr. Charles Reynolds Brown, Dean of the Theological School of Yale University, finds that his patients have lost confidence in the doctrinal statements accepted by them in earlier days as the very words of eternal life. They have an uneasy feeling because 'the traditional phrases of religious speech do not set forth with unstrained naturalness and transparent sincerity the facts of their religious lives.' Some of them have thrown away all such statements and are offering their devotions at the altar of an 'Unknown God.' Others with more conservative instincts have retained the phrases, but with a yearning to have them restated in terms of actual life. And he has written his book on *The Main Points in Christian Belief* (James Clarke & Co.; 2s. 6d. net) for the purpose of showing that faith in Christ, the Son of God and Saviour of men, is a reality. He has written it with personal conviction, in clear language, and without dogmatism.

The Coming Age of Faith is an encouraging title for a book (Memorial Hall, London; 2s. 6d. net). And it is the more heartening that the book is written by one of the younger and more scholarly ministers of the Congregational Church, the Rev. J. G. James, D.Lit., M.A., of Christ Church, Enfield. The book is divided into thirteen chapters, every one of which discusses the place of faith in one or other of its aspects or applications to life. First we have the demand for faith; next the connexion of faith with modern psychology; then the relation of faith to dogma. And so from step to step we pass through faith in the historical Jesus to the mystic union to Christ by faith, and end with the necessity of faith for effective service. The coming age is the age of faith—faith and effective work and quiet confidence. The past has been the age of criticism and doubt and fear. Dr. James is altogether right; and so candid is he, and so conscientious, that this book will be one of the bells to ring in the Christ that is to be.

The great word till recently has been Power. But now Power is giving way to Efficiency. What is the difference? Perhaps Efficiency includes the activity of man as well as the inspiration of God. And if a Church or an individual is to fulfil the high calling of God there must certainly be co-operation. So it is of *Efficiency in the Church of England* that Dr. W. Cunningham writes (Murray; 2s. 6d. net). His book has been suggested by the Report of the Archbishops' Committee on Church Finance, but its range is very much wider than that Committee's instructions.

The William Belden Noble Lectures for 1911 were delivered in Harvard by Dr. W. T. Grenfell, the great Greenland medical missionary. Coming from a man of so much physical vitality and mental manhood, their heroic faith and burning love for Christ must have told with tremendous effect upon the students of Harvard University. And now as they appear on the printed page they are able to bring students everywhere to a saving knowledge of the truth. For Dr. Grenfell can preach with the pen as well as with the voice. The title of the book is *The Adventure of Life* (Nisbet; 3s. 6d. net).

The great obstacle to the progress of missionary interest among the home churches is the lack of imagination. That gift is as precious now as was the Word of the Lord in the days of Samuel. What are we to do when it is not to be found? One thing we can do. We can seek out books or men who are able to make the life of other peoples and tribes so real to us that we see it without the exercise of the imagination. That is not easy. But one man has accomplished it. The Rev. Campbell N. Moody, M.A., has accomplished it for Formosa. Under the title of *The Saints of Formosa* (Oliphant, Anderson & Ferrier; 3s. 6d. net) he has described the life and worship of the Chinese Christians of that island so graphically that the most ordinary understanding can realize it. And he has done it with so much sympathy that he captures the heart as well as the head. There has not been seen for years a better persuasive to missionary interest than this book.

Dr. Newell Dwight Hillis is one of the most immediately acceptable of American essayists, and we could prophesy that he will remain acceptable

long after most of the others have been forgotten. For he has no temporary tricks of eloquence or emotion. He produces his books at regular intervals. Each book costs time and toil. When it appears it differs from all that went before it.

The new book is called *The Battle of Principles* (Revell; 3s. 6d. net). It is the story, in short biographical chapters, of the Heroism and Eloquence of the Anti-Slavery conflict.

In connexion with the University of the South, Sewanee, Tennessee, there is a 'Sewanee Theological Library' edited by the Rev. Arthur R. Gray, sometime Chaplain of the University of the South. Of this Library, two volumes have already been issued, Bishop Hall's *The Doctrine of the Church* and Dean Hart's *The Book of Common Prayer*. The third volume, just out, is *An Introduction to the Study of Christian Apologetics*, by the general editor (Sewanee: The University Press; \$1.50). The author of the book has tried to keep two distinct classes of readers in mind, the clergy and laity of the Church who desire a simple readable statement of what is most surely believed in the Episcopal Church of America, and candidates for Holy Orders who must 'get up' the book for examination.

With the single word *Authority* as its title, Messrs. Sherman, French & Co. of Boston have published a book by Mr. A. v. C. P. Huizinga which discusses 'the function of authority in life and its relation to legalism in Ethics and Religion' (\$2.25 net). It covers an immense territory and quotes freely as it goes. But the important thing is the conclusion it comes to. The conclusion is that the final authority in religion, the final authority over life and conduct, is the cross of Christ. The book ends with a quotation from an article by Principal P. T. Forsyth in the *Contemporary Review* for October 1899, the subject of which is 'The Cross as the Final Seat of Authority.' 'Dr. Forsyth's words,' he says, 'are a fitting close to the drift and temper of this discussion.' But before making the quotation he says, as the sum of the whole matter, 'The source and seat of man's final authority is, therefore, God at the heart of man (common grace), especially where man responds by faith to His gracious revelation (special grace).'

We must not preach ethics as if it had only to

be touched with emotion to make it religion. But we must not preach religion as if it were independent of ethics. In *Christianity and Business* (Unwin; 2s. 6d. net), Mr. Edward Grubb is very ethical, but it is simply because he is already very religious. He brings the demands of the grace of God face to face with the competition of the market-place. And he knows what the market-place means. While others theorize about socialism, he moves among the socialists, bearing the gospel.

Virginitus Puerisque.

BY THE REV. JAMES RUTHERFORD, B.D.

'Pilate answered, What I have written I have written.'—
Jn 19²².

It was very like the strong Roman Governor to say this. Pilate had written an inscription and put it above Christ's head on the Cross—'This is Jesus, the King of the Jews.' The Jews did not like it. 'Behold your King,' Pilate said. This is the kind of king the Jews would have, nailed to that wood, this peasant crowned with thorns and purple with his own blood: 'Behold *your* King!' The sting went home, and the priests came to Pilate and asked him to change it. They wanted him to write, not 'This is the King,' but 'This is Jesus who pretended to be King'—Jesus the Pretender. But Pilate put on all his stubbornness and said, 'No; let the board stay where it is, and the black letters above His head: Pilate does not change his mind: What I have written I have written.'

When Pilate said this, there was a deeper truth in the words than Pilate knew. It was true of everything he had done. By his deeds Pilate had been writing the story of his own life, day after day and page after page: and as he looked back upon it he could say this. It is just as true of our life as it was of his. Look back to-day and see. Think of that old year and all the years. 'What I have written I have written.'

There are three lessons about life in the text!—

1. It tells us that every life is a separate life. It is like a separate book, like your copy-book. You say, 'I did it all myself, my own self: it is what *I* have written.'

There is something very impressive in this—that your life is something all by itself: it is your

own—you did it. When the snow comes you like to look across it, and walk across it, and break up new ground, and then look round and see the marks that you have made. At the seaside when the ebbing tide has made the sand smooth and soft, you like to walk across it where nobody has walked before. Look in front of you across the snow or the sand—what a smooth unbroken surface! But look back—there is the track of your steps, the marks you have printed on it as you have come across it. It is your own separate line. It is what *I* have written.

2. It tells us that life is like writing in this too—that it is characteristic. It is like yourself. There is character in it. In this way too it is your own.

Some people say that if you will send them a few lines of your handwriting and a certain number of stamps, they will tell you all about yourself, for they say that they can read your character from your penmanship. There is just a bit of truth in this. There is something of character that escapes in writing. How differently people write! The writing of some is so neat and exact and precise and perfect: and of some—so large and bold and confident and free; and of some—so shrinking and timid and uncertain: and of some—so indolent and easy and careless and confused. You can describe the writing by the same adjectives that describe character. Perhaps there is just a bit of truth in it. There is some character in writing. At any rate your life is like yourself. As you write *it* day by day you are putting into it your character.

3. But the chief thing this world tells us about life is this—that when it is written it remains. ‘What I have written is written’: what is done is

done: what is past is past. You cannot get it back to alter it or blot it out. It remains.

So it happens in your life. What you wrote yesterday or last year you cannot change. It is written on your memory, and you cannot forget it. It is written on your character, and you cannot lose the mark of it. It is written on others by your influence, and you cannot take it back.

I think this is a very solemn thought—that we make marks on others that never come out. I remember when I was a little fellow, I was playing with a boy bigger than myself. I suppose we quarrelled about something, and he lost his temper and took his revenge on me. There is a little mark on my lip, a tiny scar; it has been there for more than thirty years, and it will be there as long as I live. When that boy lost his temper he was writing something on my body which has never been taken out. So when you influence another for good and evil, when you lead another into temptation, when you tell a wicked story—or when you help another to do right, then by your influence you are making your mark on another, you are writing something that will never come out.

‘What I have written I have written.’ You say, What is the use of telling us that the past can never be changed? Just that you may be more careful in the future. God is always giving us new chances. Every day He turns the leaf and gives us a new page. The past is gone and we cannot alter it. The old year is like a shut book which we can never open to change or blot out anything. But the New Year is another book, an open book with a clean white page for every new morning. Can we begin it without thought and prayer? We have no power over the past, but the future we can make what we please. What I have written I have written, but what am I going to write? Can I not do better on the next page?

Illustrations of Spiritual Truths from Gibbon's ‘Decline and Fall.’

BY THE REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., PERTH.

VOL. ii. p. 289. ‘According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name, till the moment of his death; since it was only during

his last illness that he received, as a catechumen, the imposition of hands, and was afterwards admitted, by the initiatory rites of baptism, into the number of the faithful.

It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of *his* revelation was incompatible with the worship of the gods.'

It is an equally hard task with many to-day. They are prone to believe that they can serve the world and Christ at the same time, and it is often only after many years that they discover that Christ and Belial can have no 'concord' (2 Co 6¹⁵). Even when this discovery is made, the sin-loving heart rather clings to Belial, than embraces the austere purity of Christ: and the definite decision for what conscience declares to be right is sometimes postponed till an ever further and further off date.

Vol. ii. p. 290. '[Constantine] artfully balanced the hopes and fears of his subjects by publishing in the same year two edicts, the first of which enjoined the solemn observance of Sunday, and the second directed the regular consultation of the Aruspices.'

'How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him' (1 K 18²¹).

'No man can serve two masters' (Mt 6²⁴).

Vol. ii. p. 332. '[Constantine] invited bishop Acesius to the Council of Nice, and gently ridiculed the narrow tenets of his sect by a familiar jest, which, from the mouth of a sovereign, must have been received with applause and gratitude. . . . The emperor said to the bishop, "Acesius, take a ladder, and get up to Heaven by yourself."

'Even the imperceptible sect of the Rogatians could affirm, without a blush, that, when Christ should descend to judge the earth, he would find his true religion preserved only in a few nameless villages of the Casarean Mauritania' (p. 335).

There are some sects to-day, and some individual Christians, equally narrow in their views as to what constitutes true Christianity, to which these same sarcasms might well be applied!

Vol. ii. p. 366 n. 'Eunapius has related a strange example of the cruelty and credulity of Constantine. The eloquent Sopater, a Syrian philosopher, enjoyed his friendship, and provoked the resentment of Ablavius,

his Prætorian præfect. The corn-fleet was detained for want of a south wind: the people of Constantinople were discontented; and Sopater was beheaded, on a charge that he had *bound* the winds by the power of magic.'

'At that time, not knowing God, ye were in bondage to them which by nature are no gods: but now that ye have come to know God, or rather are known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?' (Gal 4⁸⁻⁹).

Vol. ii. p. 377. 'On the memorable night when the church of St. Theonas was invested by the troops of Syrianus, the archbishop [Athanasius], seated on his throne, expected, with calm and intrepid dignity, the approach of death. While the public devotion was interrupted by shouts of rage and cries of terror, he animated his trembling congregation to express their religious confidence, by chanting one of the psalms of David. . . . The doors were at length burst open; a cloud of arrows was discharged among the people: the soldiers, with drawn swords, rushed forward into the sanctuary: and the dreadful gleam of their armour was reflected by the holy luminaries which burnt round the altar . . . the darkness and tumult of the night favoured the retreat of the archbishop . . . and he eluded the eager search of the soldiers.'

'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is an everlasting rock' (Is 26^{3, 4}).

Vol. ii. p. 383. In the election of a new bishop of Rome 'the adherents of Felix were inhumanly murdered in the streets, in the public places, in the baths, and even in the churches; and the face of Rome, upon the return of a Christian bishop, renewed the horrid image of the massacre of Marius and the proscriptions of Sylla. . . . A strong and powerful faction of Infidels . . . ridiculed, even on their theatres, the theological disputes of the Church.'

'The name of God is blasphemed among the Gentiles through you, as it is written' (Ro 2²⁴).

Vol. ii. p. 386. The cruelty of the Arians. 'The rites of baptism were conferred on women and

children, who, for that purpose, had been torn from the arms of their friends and parents: the mouths of the communicants were held open, by a wooden engine, while the consecrated bread was forced down their throat: the breasts of tender virgins were either burnt with red-hot egg-shells or inhumanly compressed between sharp and heavy boards.'

'The time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, *nor me*' (Jn 16^{2, 3}).

Vol. ii. p. 387. 'Whole troops of those who were styled heretics were massacred, particularly at Cyzicus, and at Samosata. In Paphlagonia, Bithynia, Galatia, and in many other provinces, towns and villages were laid waste and utterly destroyed.'

'If ye bite and devour one another, take heed that ye be not consumed one of another' (Gal 5¹⁵).

Vol. ii. p. 389. 'The Circumcellions indulged without control their intemperance and avarice, burnt the villages which they had pillaged, and reigned the licentious tyrants of the open country. . . . Many of these fanatics were possessed with the horror of life, and the desire of martyrdom, and they deemed it of little moment by what means, or by what hands, they perished, if their conduct was sanctified by the intention of devoting themselves to the glory of the true faith and the hope of eternal happiness. . . . They frequently stopped travellers on the public highways, and obliged them to inflict the stroke of martyrdom, by the promise of a reward, if they consented, and by the threat of instant death, if they refused, to grant so very singular a favour. When they were disappointed of every other resource, they announced the day on which, in the presence of their friends and brethren, they should cast themselves headlong from some lofty rock: and many precipices were shown, which had acquired fame by the number of religious suicides.'

'But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed

. . . these are springs without water, and mists driven by a storm, for whom the blackness of darkness hath been reserved' (2 P 2^{12, 17}).

'Shepherds that without fear feed themselves . . . wild waves of the sea, foaming out their own shame' (Jude 12, 13).

Vol. ii. p. 390. 'The experience of Ammianus had convinced him that the enmity of the Christians towards each other surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.'

What a terrible commentary on the words of Christ—'By this shall all men know that ye are my disciples, if ye have love one to another!' (Jn 14⁸⁵).

Vol. ii. p. 427. 'During the games of the circus, [Julian] had, imprudently or designedly, performed the manumission of a slave in the presence of the consul. The moment he was reminded that he had trespassed on the jurisdiction of *another* magistrate, he condemned himself to pay a fine of ten pounds of gold; and embraced this public occasion of declaring to the world that he was subject, like the rest of his fellow-citizens, to the laws, and even to the power, of the republic.'

'Let *every soul* be subject unto the higher powers: for there is no power but of God, the powers that be are ordained of God' (Ro 13¹).

Vol. ii. p. 440. While Julian was being initiated into the Eleusinian Mysteries, 'in the silence of the night' and amid 'horrid sounds and fiery apparitions'; 'in a momentary panic he made the sign of the cross.'

So to-day many a man who has turned his back on his early faith, when suddenly brought face to face with death in some awful form (e.g. shipwreck), will revert to his early beliefs, and attempt to use them as a charm to ward off the impending catastrophe. Repetitions of childhood's prayers, learned at a mother's knee, are sometimes not unknown, not from a desire for amendment of life, but from a superstitious idea that thereby the 'offended Powers' will be propitiated.

Vol. ii. p. 456. 'It might perhaps have been ex-

pected that the influence of the place [Jerusalem] and the belief of a perpetual miracle [the continuous self-propagating power of the *true cross*!] should have produced some salutary effects on the morals as well as on the faith of the people. Yet the most respectable of the ecclesiastical writers have been obliged to confess, not only that the streets of Jerusalem were filled with the incessant tumult of business and pleasure, but that every species of vice, adultery, theft, idolatry, poisoning, murder was familiar to the inhabitants of the holy city.'

In Christ's time it was the same—'He said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves' (Mt 21¹³).

Closely parallel was the state of Rome when Luther visited it in search of light to his soul. External sanctity, and gross superstitions, can never render men internally holy.

Vol. ii. p. 460. 'As he was sensible that the Christians gloried in the name of their Redeemer, he countenanced, and perhaps enjoined, the use of the less honourable appellation of *GALILÆANS* . . . the Platonists believed in the mysterious virtue of words, and Julian's dislike for the name of Christ might proceed from superstition, as well as from contempt' (n).

If one could analyze all the hidden motives of modern unbelief, in how many cases might 'superstition,' and not merely rationalism, be found to be the *fons et origo*!

Vol. ii. p. 498. The secret undermining, by a subterranean passage-way, of the city of Maastricht, with the subsequent introduction of 1500 troops, and the storming and demolition

of the town, affords a vivid analogy to the secret undermining of character by some small insidious sin leading to the utter destruction of the individual concerned.

Vol. ii. p. 508. 'The credulous Julian receiving the traitor [Hormisdas] into his bosom, was persuaded to issue a hasty order, which, in the opinion of mankind, appeared to arraign his prudence, and to endanger his safety. He destroyed, in a single hour, the whole navy, which had been transported above 500 miles, at so great expense of toil, of treasure, and of blood. . . . The Christian bishops, Gregory and Augustin, insult the madness of the apostate, who executed, with his own hands, the sentence of divine justice.'

'The prosperity of fools shall destroy them' (Pr 1³²).

Vol. ii. p. 515. 'Julian the apostate in his dying oration addressed his companions thus: "I die without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life; and I can affirm, with confidence, that the supreme authority, that emanation of the Divine Power, has been preserved in my hands pure and immaculate."'

'The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other' (Lk 18^{11, 14}):

(To be continued.)

The Raising of Lazarus.

BY THE REV. J. E. ROBERTS, M.A., B.D., MANCHESTER.

IT is usual to consider the raising of Lazarus as a stupendous miracle in which the power of Jesus Christ reaches its climax. From this point of view difficulties are suggested both by the silence of the Synoptists, and by features in the miracle itself. But probably the miracle looms so large

before us because it is described with such skill and detail. It is difficult to see why raising Lazarus to life was a more stupendous miracle than raising Jairus' daughter or the widow of Nain's son. Indeed, if it was true when John's messengers were sent back to their imprisoned

master that 'the dead are raised,' the last miracle of the kind cannot have aroused quite such tense excitement amongst the disciples as we are accustomed to imagine.

There is another standpoint from which to approach the story. Did our Lord intend the miracle to be a striking public event? On the contrary, there are indications that even if the miracle were necessary, it was intended to be as private—if the word may be used—as possible. The delay of Jesus before leaving Perea; the proposal that they should go again unto Judæa, Bethany not being named, then; the fact that Jesus halted outside the village, where the sisters came to him secretly, though the secrecy was foiled by the fussiness of the Jews; and especially the 'groaning' of Jesus twice referred to: these are at least in harmony with the theory that the miracle was performed reluctantly. Our Lord was compelled to recall Lazarus from the grave because of the lack of faith on the part of His followers. And one reason why John relates the story so fully is because it was a miracle which, in the light of subsequent events, marked a decisive step in the Lord's training of the Twelve and of His other disciples in their understanding of His message.

Was there anything peculiar about the death of Lazarus? This is the significant fact: his death was probably the first break in the inner circle of the intimate friends of Jesus. The relations between the Master and the family in Bethany were specially close. Martha and Mary and Lazarus were amongst those who believed in Him (cp. *ii*²⁷); whilst Jesus 'loved' them. They did not belong to that multitude who followed Him out of curiosity, or who were moved by passing enthusiasm. They were true believers and intimate friends. So Jesus said to the disciples, 'Our friend Lazarus is fallen asleep.' The death of Lazarus may be thought of as the first Christian death.

For this reason the passing of this man whom Jesus loved, assumed immense importance in the eyes of the Lord. It served to test the faith of His followers. In Cæsarea-Philippi He had asked, 'Who say ye that I am?' Now He can watch what influence His teaching about God and life has had on His own disciples. He has tried to weave the thought of God's Fatherly love into the very texture of their thinking. He has

laboured to correct their imperfect views of death, and of life, and of heaven; to lead them to the serene and radiant heights where men stand with God with sunlight in their soul. How far has He succeeded? Has He lifted these genuine believers above the current views of death? Have they understood His words about the Father in heaven who 'is not the God of the dead, but of the living'? Have they caught any glimpse at all of the glory that gleams on the mountains of eternity beyond the shadows of the valley?

The whole trend of the narrative is to convince us that our Lord was deeply disappointed by what He saw and heard at that critical time. First of all, the Twelve quite misunderstand Him when He refers to death as 'sleep'; the word only suggests to them 'taking rest in sleep.' Then they are afraid of returning to Judea because He is menaced there with death, and that is to them the end of all things. Also Martha and Mary show themselves to be without any spark of Christian hope. They share the view of many Jews that men may 'rise at the last day.' But they are overwhelmed with the sense of unutterable loss. No suggestion that Lazarus has 'risen' in any spiritual sense occurs to them. So entirely are they at the old level that they are surrounded with the customary crowd of mourners, with whose wailing their own weeping mingles. The whole story is full of the pathos of death, of its poignant grief, of its pain, its partings, its perishing. There is nothing Christian about the attitude of any of these believers in Jesus. Death is viewed by them in the old hopeless way.

Is not this why 'Jesus groaned in spirit and was troubled'? The element of 'indignation' suggested by the latter word corresponds to the complete failure even of His intimate friends to comprehend some of His most earnest messages. They are still bound by the old Jewish beliefs and by the old Jewish customs. The sympathy which the pitying Lord did feel with the bereaved sisters was accompanied by a deep disappointment that nothing but His own death and resurrection could free these captive souls from the chains of their crushing fear of death.

Following this line of thought, it is possible to trace through the story the attempts of Jesus to create and to sustain a Christian view of death. 'He abode two days in the place where he was.'

Was not that delay an effort to get the bereaved sisters and the disciples to recognize the neglected truth? The leisure was not meant to enhance the wonder of the miracle. It was the patience of the Saviour, willing, even at cost to Himself and to them, to lead His slow children into a bigger faith. He wanted to deliver them from the bondage of their old beliefs, to see if they could escape unto the freedom He offered. When He met Martha, He endeavoured to lead her to a more spiritual view of death and of the resurrection. By His immortal word, 'I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die,' He seems to be almost pleading with her not to ask for Lazarus to be brought back. It is a striking fact that Jesus ventured to bring a dead Christian back to this world. In the light of His own teaching about the life after death, it is difficult to believe that He would do this willingly. In the same light, who of us would dare to recall any of the beloved dead, even if we had the power? There are signs of the real reluctance of Jesus to perform such a miracle. It is as though He would not have done it, if the faith of the friends had allowed Lazarus to go. Only the obvious impossibility of convincing them of His power over death, or of getting them to understand His teaching, in any other way, drove Him to recall a friend who had crossed the bourne into God's presence, thus compelling him to face the grisly shadow a second time. And now, as always, unbelief brought suffering in its train. The sisters had to suffer by the two days' delay; Lazarus had to suffer by being called back to earth. Moreover, the miracle involved suffering for the Lord Himself. By intensifying the hatred of the Jews, and by hastening their preparations to put Him to death, the miracle which His friends' lack of faith compelled Him to perform, did the last thing they would have wished; it brought His enemies upon Jesus, and humanly speaking was the occasion of His arrest and crucifixion. We conclude, then, that the miracle was intended to be a staff on which weak faith might lean. Jesus would have preferred that faith should walk without the staff. But it was not strong enough yet to go alone. So He yielded to the frailty of His followers, and recalled the dead man for a season. This was not, however, a resurrection in the true sense. Lazarus had to face death a

second time. The Lord could only prolong His friend's earthly life and postpone the time of his departure. For He has a far higher and more wonderful truth to teach than the postponement of death. He has come to fulfil the ancient promise, 'He shall swallow up death in victory.' This was the magnificent message given to the world on the Easter morning. His own resurrection was a resurrection indeed; not the temporary return of a dead man to the earthly existence, but the triumphant rising of a dead man out of the power of death into endless life. If only His friends could have believed Him, death never did separate the souls of the godly from their heavenly Father; but such a faith had been beyond their grasp until the majestic victory of the empty grave strengthened their hearts to lay hold on eternal life. This was the confidence which the Lord tried to discover when Lazarus died. Inasmuch as it was lacking, He summoned the dead friend back for a while, in order that the faith of believers might have one more support. But the goal to which He was leading them then, and to which He did bring them on Easter-day, was the radiant conviction that 'death hath no more dominion over us.' The grace of God the Father encompasses us at all times; and in that smiling sun-kissed sea of love we may sink out of sight all our sad, hopeless, despairing ideas of death.

Therefore, when we penetrate to the deeper meaning of this miracle, we are led past the gates of wonder or of admiration, up to the inner door of trust in God. We are bidden expect greater things from God than lie upon the surface of life visible to every chance passer-by. Our Lord seeks to break the chains by which we are tied and bound to the tangible. We must not bury our hopes in the tombs where the bodies of our dead are laid. They are not dead; for 'God is not the God of the dead, but of the living.' Neither are we destined for death. We are children of the light and of the day. Our brows were made for amaranthine flowers.

For such as we there should be no bondage to the things seen. The mountains encircling our city are full of horses and chariots of fire round about us.

Earth's crammed with heaven,
And every common bush afire with God.

The failure of Martha and Mary and the disciples to rise to this higher view of life even after months of intimate communion with Jesus Christ, reminds us how easy it is to pass by the 'great sight' without taking off one's shoes.

The teeming air and prodigal,
Which drops its azure over all,
Is full of immortalities
That look on us with unseen eyes.

But the immortalities may be neglected by us, as they were not seen by the sorrowing sisters. The grandeur of the Easter message is that it convinced the disciples of the immortalities and of their magnificence. All who live on this side of the empty grave in the garden, have the witness that was wanting in Bethany. Such dull and faithless scholarship as makes the Master groan in the spirit, becomes much more blameworthy after 'He is risen.'

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

From the House of Gaius to the Delectable Mountains.

IN this section of the allegory neither the characters nor the subjects are such as to warrant the style of treatment which we have given to the earlier divisions of this part. There are many incidents and a remarkable tripping style which suggests a continuous rather than a topical treatment. The characters of Christiana and Mercy are considerably developed in it, and remind us, more than once, of Mr. Lynch's suggestion that the model for the former was Bunyan's second wife, and for the latter the wife of his youth.¹

There is an unusual lightness in the style, and now and again an actual play of words, as when By-ends comes to an ill end, or when certain prove themselves rather strangers to pilgrims than strangers and pilgrims. Also the allegory is even more elastic here than formerly, and admits the two Scripture characters of Gaius and Mnason apparently without any significance except such as may be found in the fact that they are mentioned honourably in the New Testament. To pass from such symbolical characters as the Interpreter and Good-will to historical ones like these, is to change the mode of the work from that of the Morality to that of the Miracle Play. Whatever other significance there may be in the incidents of the Inn of Gaius and the House of

Mnason, nothing of that is made clear; and it is perhaps safest to take them simply as incidents of the road to carry forward the story and introduce conversations.

Before we come to Gaius' house, however, we have a curious little notice of a momentary false alarm. A very much scared man comes running to tell them of a danger which turns out to be nothing at all. The incident may perhaps be introduced simply to break the monotony and enliven the tale, or perhaps it may be of the nature of a warning to be wary. Great-heart remains throughout this section the same extraordinary man, whose form of religion is such that he has no misgiving in it whatever.

Mr. A. C. Benson says of Great-heart's point of view, 'What an extraordinary form of religion it all was! There was not the least misgiving in the mind of the authors. The Bible was to him a perfectly unquestioned manifesto of the mind of God, and solved everything and anything.'²

They go into the inn without knocking, and are provided with two rooms and a plain supper. The cook, with the name of 'Taste-what-is-good,' reminds one of similar names frequently invented by Langland, such as Piers the Ploughman's wife's name, Work-when-it-is-time.

They vote in formal fashion, using the parliamentary phrase 'content' for assenting, and there is an old-fashioned familiarity between host and

¹ Brown, ii. 28.

² Benson, *Beside Still Waters*, 128-129.

guests which tells of the hospitalities and friendliness of the inns of ancient days. It is a very different host from Chaucer's, and yet there is the same personal interest in his people, and the same air of importance in their management. He is a rather expansive and prosy old gentleman, who has not very much to say, but says it at great length and with a complacent air of being extraordinarily well pleased with himself, and of having found that the honest and Christian life has paid him well. He cannot lay a trencher without pointing a moral; and indeed the physical and the spiritual food are not a little mixed in this incident.

The most curious part of Gaius' conversation relates to the genealogy of Christian. This he traces partly from Scripture, and partly from Fox's *Book of Martyrs*, back along the line of Stephen and James, Paul and Peter, Ignatius, Romanus, and Polycarp. It is needless to point out how here, again, the allegory breaks down. The name of Christian before his conversion was Graceless, and his town Destruction, so that this family tree can only be regarded in a spiritual sense. But the allegory is never held very firmly in this portion, for, while the boys are still small enough to be put to bed by Mercy, as by their nurse, we find immediately afterwards arrangements being made for the marriage of two of them. The finest point in the story of that first day in Gaius' house is the loyalty of the children to their father's memory.

There is a good word spoken in a rather patronizing way for women, and a long account of what various women did for Jesus, which ends up with the somewhat meagre conclusion, 'Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.' The old gentleman is an inveterate matchmaker, and sets Christiana looking for wives for her sons in the most shameless fashion. Matthew eventually marries Mercy, while Gaius, with remarkable perspicuity and good judgment, secures James for his own daughter. It is really very difficult to forgive the marriage of Matthew to Mercy. Matthew certainly needed Mercy in every sense of the word, but, for the young lady's sake, Matthew seems poor enough. Even in this section Matthew drivels continually, telling us how the cloth makes him feel hungry, and asking questions of the usual silliness. 'May we eat

apples, since it was they by and with which the serpent beguiled our first mother?' And the subject of eating apples immediately gets him back to his favourite theme, his sickness after his own feast upon the forbidden fruit.

The symbolism of the supper table is very curious and fanciful with its wave-breast and heave-shoulder, its significant wine and milk, butter and honey, apples and nuts—the nuts suggesting a sort of game of riddles which they play around the table. The boys are sent to bed, but the rest find this rather feeble amusement so interesting that they sit up all night at it. Honest, however, gets sleepy and nods; and perhaps there is a slight suggestion that if the real truth were told the conversation is hardly brilliant enough to keep awake for, in the fact that it is Honest who is overcome. But it is worth while for us to sit up with them in order to hear the last part of Honest's conversation about the young man and the old man who went on pilgrimage. Honest is an old man, but he is free from all prejudice and smallness, nor does he grudge the young and suspect that the old are being pushed aside. He admits that the young man has more credit of his pilgrimage, because his passions are stronger and resistance requires more effort; nor does he add, as he might well have done, that there is another side to this, and that older men, whose vitality indeed is less, have also lost those safeguards of youthful idealism, which are so effective as weapons of defence. Indeed, the old have their own peculiar temptations, which, on the whole, are probably more dangerous than those of youth.

At daybreak the family rise and hold a sort of Bible Reading or Experience Meeting upon the fifty-third chapter of Isaiah, which is distinguished by one fine thought of Great-heart's. His answer to the question, why Jesus seems to have no form or comeliness, is, 'Because they want that eye that can see into our prince's heart.' That is a true and noble canon for judging Jesus Christ. Without it men may say any unworthy thing they please about Him. It is a matter of taste, and if they see no beauty that they should desire Him, it will be difficult to convince them; but those who have the eye that can see into His heart, princely and wounded both, see Him so fair and wonderful that there is none in all the earth to compare with Him.

Slaygood.

Gaius leads them out of hunting in the fields, the quarry being giants as usual. This Slaygood has generally been taken for one more aspect of persecution, one of the blood-men that were out after Nonconformists in those days. So little is told us about him that it is very difficult to come to any definite conclusion. In Mr. Feeble-mind's account of himself, he says, 'When he had got me into his den, *since I went not with him willingly*, I believed I should come out alive again.' This appears to hint at some form of sin rather than a persecuting State; but the matter is difficult to decide, and perhaps the main use of the incident is to introduce Mr. Feeble-mind, who is certainly the most interesting character we have met for some time. Slight, however, though the account of the fight is, and presenting no new features beyond those which we have seen in former encounters, there is the zest of undisguised desire for revenge, which reminds us of that grim story of the execution of Robespierre, when, as the head fell from the block, a woman in the crowd was heard to cry, 'A second time!' When Slaygood is slain his head is brought away to the inn and set up upon a pole.

Mr. Feeble-mind

This pilgrim is found in the hands of Slaygood, who is rifling him, as a preparation for eating him. He tells us his own story, how he was a sickly man, and had become a pilgrim because Death had knocked at his door once a day. How he lived in the town of Uncertain and had no strength either of body or of mind. It is a pitiful character, full of morbid self-consciousness, and, indeed, self-pity, but it is a piece of most excellent writing in which Bunyan describes it, and the end redeems it all, 'As to the main, I thank Him that loved me, I am fixed: My way is before me, my mind is beyond the river that has no bridge—though I am, as you see, but of a feeble mind.'

Mr. Feeble-mind seems to stand for the seventeenth-century form of that habit of doubting which has become a chronic and recognized form of spiritual disease in our later time. There is, however, in Feeble-mind a spark of faith beneath the doubt, and at the beginning of the passage which we have already quoted, as the brilliant conclu-

sion to his account of himself, Bunyan puts the sidenote, 'Mark this.'

'This I have resolved on, to wit, to *run* when I can, to *go* when I cannot run, and to *creep* when I cannot go.'

The anticlimax of running, going, and creeping reminds us of Isaiah's famous verses (40⁸¹), and it must be remembered that while the pace is lessening both in Isaiah and in Feeble-mind, the difficulty and the courage may be increasing correspondingly, so that what appears to be an anticlimax may really in God's eyes be a climax after all.

The whole character of Feeble-mind is tenderly drawn, and shows how gently the weak are judged by strong men like John Bunyan. In a later passage, when they are preparing to set out, Feeble-mind's objections to going with them give us a passage in the style of Dickens' caricature. He tells us that he shall like no laughing, and that he shall often be offended, so as to be a burden both to himself and to his companions. In this passage the tenderness of Bunyan has certainly grown very bold. The weak brother taking himself for granted in this fashion becomes quite intolerable. To know oneself weak is bad enough, but to arrange for being weak all through the journey, and to confess oneself a burden and a nuisance to other pilgrims, is for any man to take himself with indefensible seriousness. Stevenson was not too severe when he said, 'for, to be quite honest, the weak brother is the worst of mankind.'

This very self-centred question, with his miserable little envyings of better men, and his perpetually repeated use of the first person singular, does certainly seem to be treated with an unnecessary consideration. Surely the best treatment for such men is to attempt at least to awaken in them some trace of shame and anger, which may be the beginning of their strength. Yet Great-heart is as kindly as Christian, willing to make any sacrifices so that he may have this poor creature's company; and the whole passage shows us how far Christianity is prepared to go in its defence and kindness towards the unfit. It has indeed a right to do so, for it is the only system which not only compassionates but changes the unfit, and makes the weak become strong.

Fearing and Not-right.

Through a question of Mr. Honest's the conversation turns upon Fearing, who, it seems, belongs to

that same town of Stupidity which is also the native town of Honest, and who turns out to be Feeble-mind's uncle. Honest, with his usual plain speech, and perhaps unnecessary candour, says, 'You have his whitely look, a cast like his with your eye, and your speech is much alike.' As for Mr. Not-right, he is merely incidental, and seems to be introduced for no other purpose than that expressed in the verses sung by Mr. Feeble-mind, to show how some, by escaping immediate danger, run upon ultimate destruction, while others by undergoing loss and trial acquire ultimate gain. It is but another variant upon the old text and principle, 'He that saveth his life shall lose it.' There is a parting feast, a disclaimer of any reckoning of the hospitalities of the house (which again makes us wonder what manner of inn this may be), and the pilgrims begin to prepare for the journey. There follows that curious passage between Great-heart and Feeble-mind, which we have already noticed, in which Feeble-mind protests his many weaknesses as the reason why he should be left behind to go on his way alone, and Great-heart insists upon self-

denial for his sake, which will enable him to find the company of the rest congenial. Just at this point there appears another weak pilgrim, Mr. Ready-to-Halt, with his crutches in his hand. The crutches appear to be the promises of Scripture, or indeed any other help than a man's own faith, will, and energy. His advent is immensely cheerful to Feeble-mind, and indeed the two are well matched. The collection of weaklings is growing now, and before long we shall have a company like that of Lk 14²¹. It may, indeed, have been this passage that was in the mind of Bunyan. Certainly the insistence upon the care and compassion of Christianity for weaklings is intentional and emphatic.

So long as men were merely weak, not bad,
He loved men.¹

They go on their way to the accompaniment of profitable talk concerning Christian and Faithful, but it must be confessed that the talk never rises above an extremely dull level, and is little else than mere recapitulation of details from Part One.

¹ Cf. Browning.

Literature.

THE RELIGION OF ISRAEL.

IT is a curious experience for a reader to come from a study of the Robertson Smith case, as it is so admirably retold by Dr. Sutherland Black in Smith's biography, to the Kerr Lectures for 1911-1912. The Kerr Lectures were delivered in the United Free Church College, Glasgow, by the Rev. Adam C. Welch, Theol. D., their subject being *The Religion of Israel under the Kingdom* (T. & T. Clark; 7s. 6d. net). Dr. Welch is indebted to Robertson Smith. What writer on the Prophets is not? But how calmly he takes for granted all that Robertson Smith fought and suffered for. 'The adversary,' as Smith used to call his opponents, concentrated on the Mosaic authorship of Deuteronomy. Mosaic indeed! Dr. Welch deliberately declines to discuss the authorship, for he allows nothing to distract his mind from his own proper subject, which is the religion. But the position in which he places that book in this volume is enough. He places it last of all, after Amos, Hosea, and Isaiah. That is enough to show that the Prophets did not derive

their religion from the author of Deuteronomy, but the author of Deuteronomy from the Prophets.

Nevertheless this is not a book that the most conservative student of the Old Testament need be afraid of. Its subject, as we have said, is the religion of Israel. And as students of the religion we are not seriously concerned with the question of precedence. If Isaiah was more and Moses less of an original force in the history of religion, what does it matter? It is the history of religion that matters. And Dr. Welch has described the religion throughout the period of the kingdom with extraordinary success. One thing comes out most conspicuously. The historical method makes the religious supremacy of Israel more marvellous than ever; more than ever we ask with astonishment how it came to pass that this least of all lands, and this most stubborn of all people, were most highly honoured and most religiously endowed.

THE SCIENCE OF LOGIC.

Dr. P. Coffey, Professor of Logic and Metaphysics in Maynooth College, has been favourably

known for some time as the translator into English of Professor de Wulf's books on Scholasticism and the History of the Mediæval Philosophy. He has now written a book in two volumes under the title of *The Science of Logic* (Longmans; 7s. 6d. net each), by means of which his name will certainly become more widely and still more favourably known.

Although in two large volumes, *The Science of Logic* has been written for the use of beginners. It has been Professor Coffey's duty to prepare students for the entrance and the degree examinations, both of the late Royal University of Ireland and of the present National University. In fulfilling that duty he has had much experience of the rawness of the student's mind and the need of properly elementary instruction, and he has been strongly impressed with the fact that there is no text-book in existence covering the whole ground and at the same time sufficiently simple. He has himself supplied the deficiency. Certainly these two thick volumes are somewhat forbidding to the eye of the boy who is about to prepare for an entrance examination. But they are not so forbidding as they look, for Dr. Coffey has had the more advanced student also in his mind and has thrown the matter specially intended for him into small type, so that the elementary student has to make himself master of the large type only. Besides, Professor Coffey writes in so concrete a manner and with the command of so much simple Saxon, that the demand made upon the intellect of the Irish Catholic student is as light as it is possible to make it. Whether these volumes will be found acceptable to other examiners it is not easy to predict. They have their advantages, but there are also some obstacles in their way.

The chief, and perhaps the only serious, obstacle is the fact that the system of logic expounded in the book is the scholastic system. Of that the author makes no secret. He seems rather to make a parade of it. But that obstacle to the circulation of the book is not so serious as it seems at first sight to be. Nor is it so serious as the author himself seems anxious to make it appear. The truth is Professor Coffey was bound to follow Aristotle and his scholastic interpretation, no other system being allowed entrance in those founts of learning with which he has to do. But he is modern enough and scientific enough to realize the inadequacy of scholastic logic to meet the needs of modern and scientific thought. And

accordingly a very large part of his book is occupied with the agreeable attempt to permeate the scholastic system with ideas that are at heart antagonistic to it. He says himself, and openly, even in the preface, that it is necessary for the Catholic student in these days to know the method of inductive science. He has accordingly taken pains to bring the special claims of induction to the attention of the scholastic logicians.

We think, therefore, that this book has very considerable significance in relation to intellectual progress. The author tells us that amongst the books which he has most frequently consulted are Keynes's *Formal Logic* and Joseph's *Introduction to Logic*, and the influence of these books is felt from beginning to end. That and other modern influences will make themselves felt, however insensibly, and the student who passes into the National University of Ireland through the study of this important book will never afterwards be purely and simply a scholastic.

VICTOR HUGO.

There is a new fashion in biography coming in. The late Mr. A. F. Davidson wrote a biography of Victor Hugo, giving it the title of *Victor Hugo: His Life and Work* (Eveleigh Nash; 15s. net). He died before he was able to see his book through the press. But that service has been competently rendered by Mr. Francis Gribble. The book is well edited, well printed, well illustrated, and well bound. Everything in its outward appearance that could be done for it has been done. And it is a true book, an entertaining book, even a great book. If its style of biography is the right style, it is one of the best short biographies in the language.

But is this the proper way to write a biography? There are three possible ways, appreciation, depreciation, and—biography. When Dr. Alexander Whyte wrote on Newman, he wrote an appreciation, and called his book so. When Mr. Purcell wrote the Life of Cardinal Manning, he wrote a depreciation, leaving his readers to call it so. Mr. Davidson has written a depreciation of Victor Hugo. It is not a book to be mentioned in the same breath as Mr. Purcell's *Cardinal Manning*. Mr. Davidson has the sense of decency and can write English. But if he sets down nought in malice, he never misses his opportunity of suggesting another motive

than that which Victor Hugo himself would have wished us to accept. And this is the more surprising and the more inexplicable when we discover that he has a genuine admiration for Victor Hugo. It was not interest in him as 'a bad man' that led him to write his biography; it was recognition of his greatness and of the influence for good which he had upon the world.

It is easy for Mr. Davidson's friends to apologize for him. Mr. Gribble scarcely sees that an apology is required. It is easy to say that in biography as in everything else we must now be scientific, tell the truth, the whole truth, and nothing but the truth. It is easy to assure us that we must see the man as he was, and not as we should like him to have been. But will such an apology stand? Do we see the man as he was? Does any one believe that Mr. Purcell's biography gives us Cardinal Manning as he was? And, in any case, we had much rather have the rule regarding the dead, *nil nisi bonum*, rigidly respected, than the most scientific portrait that ever was painted with pen, if it deprives the world of one of its great and good.

THE EZRA-APOCALYPSE.

Professor Sanday has written a prefatory note to a critical commentary by Mr. G. H. Box, M.A., on *The Ezra-Apocalypse* (Pitman; 10s. 6d. net). A 'prefatory note' he probably calls it himself, but there are almost eight closely printed pages of it, and it is full of matter. As a rule we believe these introductions to books, introductions by another hand than the author's, are a mistake. They seem to say, and sometimes do say openly, that the reader is not fit to judge the book for himself. But this note is a great delight.

The Ezra-Apocalypse is chapters 3 and 4 of the book commonly known as 4 Ezra or II. Esdras. Now the joy of Dr. Sanday's prefatory note is that it contains a frank and charmingly expressed criticism of the book. It is almost as if we had two books on the Ezra-Apocalypse, the one balancing the other, so far as the authorship is concerned, and both giving excellent reasons for their findings. Of course the authorship is only a fraction of the contents of the book. We have a translation from a critically revised text, critical introductions, elaborate notes and explanations, not to speak of the general introduction, and an appendix which contains the Latin text. It is

indeed just such an edition as Professor Charles has led us to look for, and as hitherto we have received from scarcely any one else. And it comes at a good time. Are we not at present absorbed with problems of apocalyptic more than with all other problems relating to the New Testament? How are these problems to be solved? In no other way than by the actual study of apocalypses like this. Mr. Box is in no hurry to find solutions for us. But all the while that he is contributing to their solution, however slowly, he gives us notes to keep us in countenance, like that long note on *Paradise* from page 195 onwards.

Return for a moment to Dr. Sanday's prefatory note; and let us quote his estimate of the religious value of this Apocalypse. 'I began,' he says, 'by saying that this fourth book of Ezra is second in value to none of the Apocalyptical and Pseudepigraphical books. When I say "in value," I mean especially in religious value. Other books are earlier in date, and, perhaps, throw light upon darker places. By the time that this book was written, Christianity was in full course; it is not only subsequent to the beginnings of Christian history, but to most, if not to all, of the New Testament. No other book presents so many points of contact with the New Testament. And yet the book is a pure product of Judaism; and it is the more significant and interesting because we may see represented in it both sides of Judaism; it belongs to the latest period in which there was still something like an even balance and fusion between the Apocalyptic and legalist ideals. With the death of R. Akiba in 135 A.D., legalism definitely triumphed; the Judaism of the future was to be a Judaism of the Talmud. But when 4 Ezra was written there was still room for that larger, broader, and more genial spirit which embraced both the divergent currents at the same time. It was written, too, at a time when the feelings of men were deeply stirred. Of all the tragedies of history there is none greater than the fall of Jerusalem in 70 A.D. The author of 4 Ezra wrote while the impression of it was still fresh, when the first paralysis of feeling was beginning to give way, and something like coherent utterance was once more possible.'

The Rev. John Burgess, M.A., D.D., whose exposition of the Shorter Catechism we have

already heartily commended, is now engaged on a *Life of Christ*, as part of a series entitled 'New Testament Lessons for Use in Schools and Colleges.' He has published Part I. of the *Life of Christ* (Sydney: Angus & Robertson). It is manifestly the work of an experienced teacher. For every word that needs explanation is explained, and not a word that does not need it. The line of thought is traced, emphasis is laid on the central lesson, and hints are given for the application of the passage to life and conduct.

The *Transactions of the Baptist Historical Society* have entered upon their third volume. The first part contains nine short papers, the most charming of which seems to be a record of 'Early Days at Eythorne,' by Dr. W. T. Whitley. Eythorne is a valley in the Kentish Downs, six miles inland from Dover or Sandwich. It is as usual the scene of persecution, and as usual the more persecution the more progress.

One of the books we must always have at our hand is a good book of Chronology. For general purposes all other books have been superseded by Mr. R. J. Hart's *Chronos* (Bell & Sons; 6s. net). A marvel of industry and accuracy, it is worked on the comparative method, and is cleverly arranged. There is a full index of men and matters, but it will rarely have to be consulted, so easily is the method understood, and so quickly is the eye caught.

At the same time as the 'Life,' there has been published a volume of *Lectures and Essays of William Robertson Smith* (A. & C. Black; 10s. net). The contents of the volume have not all appeared in book form before. They are divided into six portions—Scientific Papers, Early Theological Essays, Early Aberdeen Lectures, Later Aberdeen Lectures, Arabian Studies, and Reviews of Books.

There are only two Reviews of Books, and they are short, but they are weighty. The one is a review of Wellhausen's *Geschichte Israels*, the other of Renan's *Histoire du Peuple d'Israël*. The Aberdeen Lectures, earlier and later, are the most welcome of all the contents. They deal with matters that have lost none of their interest in the forty years or thereby which have passed since they were delivered—'What History teaches us to seek in the Bible,' 'The Place of the Old Testament in

Religious Instruction,' 'The Place of Theology in the Work and Growth of the Church,' 'The Poetry of the Old Testament,' and the like—and besides their present interest, they do more than all the rest of the book to tell us what manner of man and teacher Robertson Smith was. But the two Arabian Studies are the most permanent contributions to science which the volume contains. One on 'Animal Tribes in the Old Testament' contains the celebrated discussion of Totemism—a discussion which is said to have sent Dr. J. G. Frazer out on his discoveries. The other, called 'A Journey in the Hejâz,' obtained for its author world-wide reputation as an Arabian traveller and the Adams Chair of Arabic in the University of Cambridge.

The Syndics of the Cambridge Press have sent us other three volumes of the 'Cambridge Manuals of Science and Literature' (1s. net each). They are *Methodism*, by Principal H. B. Workman; *A History of Civilization in Palestine*, by Professor R. A. S. Macalister; and *Ancient Assyria*, by Dr. C. H. W. Johns, Master of St. Catharine's College, Cambridge. These volumes are numbered 40, 41, and 42. Each of their authors is a master in Israel. It would be difficult, we believe it would be impossible, to name a higher authority in any of the subjects; and whether it is chance or not, each of them can write for the people. These volumes are not to be read and thrown away; they will be kept as books of reference.

One of the numerous enterprises of the Cambridge University Press is a series of volumes called the 'Cambridge Nature Study Series.' To this series Mr. J. A. Dell has contributed a volume entitled *The Gateways of Knowledge* (2s. 6d.). The gateways of knowledge are the senses; and so the book is an introduction to the study of the eye, the ear, the nose, and other organs as they may be seen at work by a well-trained observer. The book is so full and so practical that it is evident Mr. Dell makes a hobby of his subject. And the man who makes his hobby serve him is the man to write a book on it. Its illustrations, type and arrangement, make it a model text-book.

No. ix. of *Horæ Semiticae* contains two narratives. One is 'a plain unvarnished tale which is not without human interest as a record of suffering for the Christian faith.' The other 'partakes

somewhat of the character of a romance, which, but for its religious setting, would have done no discredit to a volume of the Thousand and One Nights.' The two together give the title to the volume—*The Forty Martyrs of the Sinai Desert and the Story of Eulogios* (Cambridge: At the University Press; 7s. 6d. net). These two narratives, then, Mrs. Agnes Smith Lewis has transcribed and translated, and she has added a Syriac glossary. She purchased the MS. containing both in Egypt in 1906. It is a palimpsest, the under-script being in Palestinian Syriac, the language spoken by our Lord, and that very Galilean speech which 'betrayed' Peter, as he sat at the fire and warmed himself. It belongs to the sixth century, and is therefore, says Mrs. Lewis, the earliest document of any length in the dialect.

They speak in America about 'running' the Church. Under the title of *Scientific Management in the Churches* (Cambridge University Press; 2s. net), Professor Shailer Mathews of the University of Chicago tells us how to run it. It is machinery that he is concerned with. Machinery you must have, and the more efficient it is, even let us say the more up to date, the more the Church will prosper—if, of course, the power is present, which is here taken for granted. It is a good book and courageous.

The Rev. W. L. Watkinson, D.D., LL.D., is our incomparable and unapproachable sermon-maker, now that Dr. Maclaren has ceased to make sermons. In one respect, and it is most significant, he excels all the sermon-makers who ever lived. It is in the matter of illustration. He uses illustrations freely, even profusely; but they are so truly illustrative that our only cry is Give, give! Dr. Watkinson's new book has been published by Messrs. Cassell & Company. Its title is *Life's Unexpected Issues* (3s. 6d.).

Any page will serve to prove what has been said. Take page 97 at random:

'Wandering in the forests of the Amazon, and gazing up through the leafy canopy at the midnight heavens, the naturalist finds it easy to mistake the fireflies flitting among the foliage for the brightly shining stars; so are men apt to mistake the glittering things of the moment for the solid glories of eternity.'

Or this on page 165: 'A soldier told me the

other day that the essential of accurate shooting is absolute cleanliness of the rifle barrel. He explained how a rifle is liable to fouling by particles of the bullet adhering to the bore of the rifle. This fouling is practically imperceptible to the naked eye, nor can the minute particles be detected by the ordinary process of cleaning. Yet these subtle metallic adhesions, however few, are fatal to really accurate shooting. They will deflect a bullet as much as three or four inches out of its course in a range of two hundred yards. As the Bisley bull's-eye is only four inches in diameter at that range, it follows that many a shot misses the centre, that many a prize is lost, because of the fouling of the barrel by these invisible particles. "Sin" is, literally, missing the mark. How often, then, have we missed our aim when we thought to reach the Divine purpose concerning us, because of the deflecting power of some bias of the heart!'

Mr. Clement C. J. Webb, Wilde Lecturer in Natural and Comparative Religion in the University of Oxford, delivered his inaugural lecture on February 2, 1912. It has been published at the Clarendon Press (1s. net), under the title of *Natural and Comparative Religion*.

There is no subject on earth but with sympathy and a conquering style may be made interesting. Hundreds and thousands who never heard of Aelfric of Eynsham will read Mr. Harvey Gem's *An Anglo-Saxon Abbot* (T. & T. Clark; 4s. net), and will commend it to their friends. But the preacher of the gospel will take most pleasure in it. For here are sermon thoughts out of an old store, which by their very age are fresh and stimulating, every thought having the potency of an effective sermon in it, if it reaches the right soil. And where the sermon is not of much account, the devotional life will be nourished, and that both richly and right happily. What grace of election led Mr. Gem to this unknown à Kempis?

There are few men who know the depths of London degradation better than Mr. Thomas Holmes, the founder of the Home Workers' Aid Association, and now its organizer and manager. He has written a book which he calls *London's Underworld* (Dent; 7s. 6d. net). It is a book of cases, not cases for the medical man, we were

going to say, but for the man who believes he can minister to the mind diseased. But in reality they are nearly all cases for the medical man also. One striking thing about it is that the cases run so much according to type. It is a strange and terrible, almost a paralyzing thing; as if there were moulds for human beings to be run into, and they are run into them by the hundred. No doubt these moulds are sometimes breakable—bad houses, low wages, a surfeit of temptations to drinking. Let them be broken by all means. Yet it seems as if something would yet remain, as if humanity would remain fit only for such degradation. But no doubt that is the trial of our faith. And we must not forget that this is the victory which overcometh the world. One remedy Mr. Holmes persistently keeps before us is play. Give them the chance, he says, and they will play games, and it is at least one-half of their salvation.

Two publications from the Proceedings of the British Academy issued by Mr. Henry Frowde are *The Syriac Forms of New Testament Proper Names*, by Professor Burkitt (2s. net); and *Hittite Problems and the Excavation of Carchemish* (1s. net), by Mr. D. G. Hogarth.

A volume of *Seed Thoughts for Right Living*, by the Rev. Alvah Sabin Hobart, D.D., has been published by the Griffith and Rowland Press, Philadelphia (50 cents net). The thoughts seem suitable for preaching as well as for living, and probably are actually the essential ideas of a course of sermons. To each chapter the author adds questions for discussion and books for further reading.

To the Eucken literature add now a translation of the Nobel Lecture, that lecture which obtained the Nobel prize for Literature in 1908, and was delivered at Stockholm on March 27, 1909. Under the title of *Naturalism or Idealism?* the translation into English has been made by Mr. Alban G. Widgery, M.A. (Cambridge: Heffer; 1s. net).

Messrs. T. C. & E. C. Jack have published another batch of twelve of 'The People's Books.' 'The People's Books' have the advantage in price (6d. net) over both the Cambridge Manuals

and Messrs. Williams & Norgate's Library, and they probably lose none of that advantage by being slightly smaller. The smaller the better, say the modern busy man and woman, if you can only persuade us that we know the subject when we have read the book. Here is a complete list of the twelve. It will enable those who are not taking the whole set to make their choice. It will be observed that with all the variety there is a considerable proportion of biography, showing that the editor and the publishers are wise in their generation; for whether or not the proper study of mankind is man, it is the most popular study. The volumes are: *The Foundations of Science*, by W. C. D. Whetham, M.A., F.R.S.; *Inorganic Chemistry*, by Professor E. C. C. Baly, F.R.S.; *Radiation*, by P. Phillips, D.Sc.; *Lord Kelvin*, by A. Russell, M.A., D.Sc., M.I.E.E.; *Huxley*, by Professor G. Leighton, M.D.; *The Growth of Freedom*, by H. W. Nevinson; *Julius Caesar: Soldier, Statesman, Emperor*, by Hilary Harding; *England in the Middle Ages*, by Mrs. E. O'Neill, M.A.; *Francis Bacon*, by Professor A. R. Skemp, M.A.; *The Brontës*, by Miss Flora Masson; *A Dictionary of Synonyms*, by Austin K. Gray, B.A.; *Home Rule*, by L. G. Redmond Howard, with a Preface by Robert Harcourt, M.P.

Professor DuBose has written his autobiography, calling the book *Turning Points in my Life* (Longmans; 3s. 6d. net). He has written it with attractive brevity, as the price of the book must show. But the brevity is chiefly due to the fact that he has confined himself to his religious life and to the chief crises even of that. Professor DuBose calls himself a Catholic, using the word, he says, as expressing freedom of thought and conviction in religious matters. It is an unexpected use of the word. It seems at first sight illegitimate, but what he means is that being a Catholic does not hinder him from being also free. Being a Catholic, then (by which, of course, he does not mean being a Roman Catholic), he makes much of his own baptism, and declares that baptism is not made enough of by other people. We do not think that any well-trained theologian would challenge his doctrine of baptism. For he explicitly excludes anything of a magical or superstitious character from the rite; and most would agree with him that not nearly enough of emphasis is ordinarily put upon it.

Theory and practice follow close on one another's heels in a book on *Sunday School Teaching* (Longmans; 2s. net), edited by the Rev. H. A. Lester, M.A. Mere theorizing there is none. Every idea is set to work at once, and tested by its fitness to survive. The authors of the chapters are practical, experienced teachers, every one of them.

Mr. John Spargo and Dr. George Louis Arner have collaborated in the preparation of a text-book on socialism. The title is *Elements of Socialism* (Macmillan; 6s. 6d. net). It is not an easy task to accomplish. The fact of socialism is patent, the definition of it is nearly impossible. And without a definition, how can the thing be described? Our joint-authors have recognized this, and they have offered the best definition in their power. Four elements must enter into the definition of socialism. It is (1) a criticism of existing society; it is (2) a philosophy of social evolution; it is (3) a social forecast or ideal; and it is (4) a movement for the attainment of the ideal. Whereupon they offer, as embracing these four elements, the following provisional definition: 'Socialism is a criticism of existing society which attributes most of the poverty, vice, crime, and other social evils of to-day to the fact that, through the private or class ownership of the social forces of production and exchange, the actual producers of wealth are exploited by a class of non-producers; a theory of social evolution according to which the rate and direction of social evolution are mainly determined by the development of the economic factors of production, distribution, and exchange; a social forecast that the next epoch in the evolution of society will be distinguished by the social ownership and control of the principal agencies of production and exchange, and by an equalization of opportunity as a result of this socialization; a movement, primarily consisting of members of the wealth-producing class, which seeks to control all the powers of the State and to bring about the collective ownership and control of the principal means of production and exchange, in order that poverty, class antagonisms, vice and other ill results of the existing social system may be abolished, and that a new and better social system may be attained.'

On that definition the text-book is built. There is one object kept in view throughout and only one—the impartation of reliable knowledge. He

who masters this book will be able not only to answer the examination questions it contains, but also to decide whether he should be a socialist or not.

Under the title of *South American Archaeology* (Macmillan; 12s. 6d. net) there has been published an introduction to the archæology of the South American continent, with special reference to the early history of Peru. The book, which has been written by Thomas A. Joyce, M.A., has been furnished with numerous illustrations and two maps. The illustrations in the text are 37 in number; there are also 26 plates in half-tone, and one plate in colours.

The archæology of South America is more difficult to make a student's manual of than even the archæology of the Bible; because on the one hand the information to be condensed is enormous, the reading of the literature being a lifetime's work; and on the other hand there are still large gaps with which nothing can be done until they are filled by the patient use of the spade. Mr. Joyce, accordingly, being as sensibly aware of these things as any one else, issues his text-book diffidently. It is at best the best that can be done at the present time, and for that and the handsome way in which the publishers have produced the book we are profoundly thankful. Mr. Joyce will be superseded, the sooner the better. Meantime this is the first book for the student to lay his hands upon.

What a fascinating study is the archæology of South America. What a surprise of art and ambition every other page of this book discloses. Mr. Joyce does no more than touch the subject of religion. The religions of Peru alone, as he properly says, would require a volume at least as large as this for their proper exposition. But even under his light touch what a surprise religion is. Mr. Joyce complains that Britain has done so little for the archæological discovery of South America. His book will surely help to remove that reproach.

Prebendary Yorke Fausset has revised his edition of Augustine's *De Catechizandis Rudibus* (Methuen; 2s. 6d. net). Let teachers and students take note of it. It is as good as any other book to begin the study of Augustine with.

A very elementary volume on *Bible Boys* has

been written by Lettice Bell (Morgan & Scott; 1s. net). The same publishers have issued a most moving biography of Chundra Lela, under the title of *An Indian Priestess* (1s. 6d. net). Lord Kinnaird truly says that the story is of the deepest interest, and is full of encouragement for workers in the mission field.

Messrs. Morgan & Scott have also published new editions of Mr. Rogers' book on *The Tabernacle and its Services*, and of Mr. F. B. Meyer's exposition of *The Psalms*, the latter in two volumes (6d. net each).

Mr. Murray has published a cheap edition (1s. net) of Dean Stanley's *Historical Memorials of Canterbury*.

Mr. Eveleigh Nash has published a new and revised edition of *The Married Life of Anne of Austria*, by Martha Walker Freer. It is no surprise to find that the book has reached a second edition. Anne of Austria is a fine provoking subject for a biography, just because she was a piquant and provoking person to her husband, to Richelieu, and to many another. Her character presents matter for the student of psychology, as well as for the student of history. It is difficult to see what she owed her fascination to; but she fascinated not only the Duke of Buckingham, but also the people of Paris. It is difficult to see why she so fascinates us who have only her portrait and her biography. But there it is, a fascinating biography after the first 50 pages, a biography that becomes steadily more fascinating as we proceed with it.

To the series entitled 'Leaders of Revival' a volume has been contributed by the Right Rev. Bishop E. R. Hassé on *The Moravians* (National Free Church Council; 1s. net). Surely the Moravians could not have been left out; and no man could tell the story more appropriately than Bishop Hassé. The Bishop of Durham has written a short commendatory introduction.

The beginner in Hebrew may as well begin his reading with the Book of Ruth as with any other book. And if he does begin with the Book of Ruth he should use the edition of the Rev. R. H. J. Steuart, S.J.—*The Book of Ruth* (Nutt; 3s. 6d. net). It contains a word for word transla-

tion, notes on almost every word and phrase, a vocabulary, and all other things that are essential or even helpful to the beginner in Hebrew.

We are not done with Servetus yet; but Mr. David Cuthbertson will help us to a decision that may be final. He has printed that rarest of rare theological books, the *Christianismi Restitutio* which was published in 1553, and which along with two smaller works by the same author brought the name of Servetus into the heart of fierce controversy, out of which it has not escaped even yet. Under the title of *A Tragedy of the Reformation* (Oliphant, Anderson & Ferrier) Mr. Cuthbertson has published a beautiful volume, illustrated as only a great librarian has the means and inclination to illustrate, in which he tells the whole story briefly and dispassionately.

For the volume on *The Children of Borneo* in the 'Children's Missionary Series,' Messrs. Oliphant, Anderson & Ferrier have been so fortunate as to secure Mr. Edwin H. Gomes, M.A., the author of *Seventeen Years among the Sea Dyaks of Borneo* (1s. 6d. net). And Mr. Gomes has been so fortunate as to have material for his purpose, most entertaining and most apposite, without riddling his former book. We have rather more here than the children of Borneo, but not more than the children of Britain will take pleasure in.

Between psychology and spiritualism lies inspiration. At least that seems to be the belief of the anonymous author of a book entitled *Rays of the Dawn; or, Fresh Teaching on Some New Testament Problems* (Kegan Paul; 3s. 6d. net). There is no startling novelty in the book, whether for devotion or for science; and the best of it is drawn from recognized sources of information, such as the *Dictionary of Christ and the Gospels*. But the author makes most, makes everything indeed, of the direct illumination which he has received, as he believes, from on high. Is it other than the uprising of the subconscious? Of that we all have experience. And truly enough the very words seem sometimes to be given to us unawares. Is the 'inspiration' this prophet receives other than that? By their fruits ye shall know them.

The eighth volume of the American lectures on the history of religions has been published

(Putnam; 6s. net). Its subject is *Astrology and Religion among the Greeks and Romans*. The lecturer and author of the book is Franz Cumont, Ph.D., LL.D., the well-known authority on Mithraism.

The subject is closely akin to that with which Professor Cumont's name is identified. He is simply carrying his researches further back, that he may discover an ancestry for Mithraism, and an explanation of its easy dissemination throughout the Greek and Roman world. And accordingly at least a third, the first third, of the book is occupied with the Chaldeans and with the influence of the Chaldeans on the Greeks. This field of religious investigation has recently been worked by the greatest living authority on the religion of the Greeks, Dr. L. R. Farnell, whose results have been given to us in his book entitled *Greece and Babylon*. Those who have read that book will proceed with this and will find it doubly interesting in consequence. Both books make it abundantly manifest that we are as yet only skimming the surface of this investigation. But it is a great thing to know that our investigators are men of such scholarship and restraint. There is no spinning of theories in order to fill up gaps in our knowledge.

Dr. Abram S. Isaacs, Ph.D., Professor of Semitics in New York University, thinks the time has come for the world to listen to a frank statement of the ideals for which the Jews live. So he has written 'a survey of Jewish life, thought, and achievement,' and published it under the title of *What is Judaism?* (Putnam; 5s. net). Do not let the word 'history' in the sub-title mislead us. It is not Israel's past, but her present history that Professor Isaacs is most concerned with. He tells us what the Jews have done in and for the United States and other countries. And his claim is that Judaism has contributed much to the riches of the nations in literature, in art, in ethics, and deserves recognition. It is thus to be observed that by 'Judaism' Professor Isaacs means more than the religion of the modern Jews. Yet he sees clearly enough, and says, that as religion made Israel in the past, it is religion that keeps the Israelites together still.

In a very minute but comprehensive volume there is contained an exposition by Bishop Moule of *The Supper of the Lord* (Religious Tract Society; 6d. net).

Rumours have reached this country from time to time of a movement in America, chiefly, it is believed, associated with the Methodist churches, entitled 'Church Brotherhood.' Its success is spoken of as 'phenomenal,' its attraction 'inestimable.' We now find the movement fully and sympathetically described in a volume called *Modern Church Brotherhoods*, written by Mr. W. B. Patterson, formerly the General Secretary of 'The Methodist Brotherhood' (Revell; 3s. 6d. net). In the last chapter we are told that the movement is spreading in England, and find that under the title are classed P.S.A., P.S.E., and the like.

'The earth and the fulness thereof, the world and all that dwell therein,' sings the Psalmist. The tourist contradicts him at once. Happening to meet an acquaintance in Cairo, he remarks, 'How small the world is after all.' But the Psalmist is right. How little, for example, do we know of that part of the full earth called Persia; how little of the inhabitants thereof called Nestorians. Mr. Robert E. Speer has written a large book to serve as biography of a medical missionary to the Nestorians, whose name was Joseph Plumb Cochran, M.D. And although he lived so noble a life as this book records, how few of us ever heard his name; how few of us know anything definite of the people he gave his life for. The title of the book is *The Foreign Doctor* (Revell; 6s. net).

The Rev. Herbert McLachlan, M.A., B.D., Tutor and Warden of the Unitarian Home Missionary College, Manchester, has written a book with the title of *St. Luke, Evangelist and Historian* (Manchester: Sherratt & Hughes; 2s. 6d. net); and Professor Peake has contributed an introduction to it. The introduction is so manifestly sincere and so exactly in touch with the real problems of the evangelist, that those who read it will proceed to the book with quickened appetite. This is rather a rare accomplishment for an introduction. And it is still more rare to find the book and the introduction agree as they do in this case. Mr. McLachlan is a scholar, and we need a little scholarship, or at least a little knowledge of Greek, to follow him. That granted, the rest is all profit.

The Society for Promoting Christian Knowledge has issued a second and revised edition of *The Liturgy and Ritual of the Ante-Nicene Church*,

by the Rev. F. E. Warren, B.D., F.S.A. (5s.). The first edition was published in 1897. Since then the discovery of the Odes of Solomon and other relics of the early Church has furnished 'a certain amount of new material of a liturgical character,' and the use of this material, carefully worked into the book, makes the difference between the two editions.

The Archbishop of Melbourne, being chosen Moorhouse Lecturer for 1912, delivered a series of biographical lectures on the leaders of the Reformation in England—Wolsey, Cromwell, Cranmer, Parker, Bancroft, and Laud. His lectures are now published under the title of *Studies in the English Reformation* (S.P.C.K.; 5s.). The publishers have added portraits of the men, and Dr. Clarke has himself added notes and documents in a series of appendixes. The book, therefore, is much more than a popular repetition of things so often said before. It is a real addition to Reformation literature.

Dr. Eugene Stock has made 'A Biblical Study of Service to God and Man,' and published it under the title of *The Servant* (S.P.C.K.; 2s.). In doing so he has himself rendered a service to God and man of no small account. To the preacher he has rendered the greatest service of all. For it will be easy now to make Service the subject of one or more discourses; and it will be possible to gain some conception of the important place occupied by this word and thought in the Bible, and especially in the teaching of Christ.

Sir Hanbury Brown, K.C.M.G., has revised his famous book on *The Land of Goshen and the Exodus* for the second edition (Edward Stanford; 3s. net). Of the things that are new in the new edition one is that evidence is brought forward that Moses had conceived the plan of bringing Israel to Mount Horeb before he left Midian for Egypt. There is therefore a good deal in the book by way of commentary on the text Ex 3¹²—'When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.'

There are few promises for the future more to be relied upon or more to be rejoiced in than the evidence that comes from many quarters that men and women are giving themselves to a thorough

study of the Gospels. We have passed through a critical time of criticism. But this thing at least it has done for us, it has made superficial reading of the Gospels for ever impossible.

A study of the Fourth Gospel comes to us from Edinburgh. Its contents were given to the students of the Women's Missionary College there, to the leaders of the Girls' Auxiliary (Missionary) of the United Free Church of Scotland, and to the members of the Student Christian Movement. Its author is Miss Annie Small; and the title *Studies in the Gospel of St. John* (Student Christian Movement; cloth, 2s. 6d. net; paper, 1s. 6d. net). Now there is nothing superficial about this book. Every word in the Gospel is tested, every argument is weighed, every experience is applied to life. Literature is made to yield its best by way of illustration, and the devotional life is fed by the printing of an occasional prayer, a prayer of throbbing sincerity and most acceptable simplicity. Thus illustrated and enforced the whole Gospel is here, yet in such wise as to keep the book within quite moderate dimensions. After the Prologue there are three great divisions of subject—the Word became Flesh, the Challenge, and the Response.

Mr. Fisher Unwin, as agent in this country for Baedeker's handbooks, has issued a new edition for 1912 of *Palestine and Syria* (14s. net). It is the fifth edition, and it has been not only revised in the ordinary way, but also remodelled and augmented. It contains 21 maps, 56 plans, and a panorama of Jerusalem. The literature has been brought up to date throughout. Thus the new abridged edition of Doughty's *Travels in Arabia Deserta*, published this very year, is taken account of. The phrase, 'the unchanging East,' is passing out of application, but it still applies when comparison is made between the East and the West. The hotel tariffs, for example, do not need the yearly revision in Palestine that they need elsewhere. But even the hotels have been attended to. Perhaps it is worth mentioning that Baedeker is almost as indispensable to students of the Bible who have no hope of ever visiting Palestine, as to those who are packing their portmanteau for the journey. Nowhere else at present is found the same completeness and condensation of information about Palestine and Syria.

From the University Studies of the University of Nebraska, the Professor of Social Anthropology, Dr. Hutton Webster, has reprinted a study of *Rest Days*. It is a comparative study in religion, and it gives us some idea of what the study of religion can do for the interpretation of the Bible, both Old Testament and New Testament. Here we see the religion of the Old Testament lying parallel with other religions, but with the marvel of inspiration

and a God of righteousness added to it. Here we see the New Testament, but with a greater marvel, the marvel of Christ lifting it out of all common comparison. From beginning to end of this thoroughly accomplished study of Rest Days there is not a sentence that for a moment can be compared as a power making for progress and civilization with that one sentence, 'The Son of man is Lord also of the sabbath.'

The Scottish Liturgy and the Prayer-Book.

BY THE REV. CANON J. A. MACCULLOCH, D.D., BRIDGE OF ALLAN.

WHILE the Church of England is still feeling its way towards Prayer-Book revision, the Episcopal Church in Scotland has made canonical a number of permissible additions to and deviations from the Service Books.¹ If none of these are of a very far-reaching nature—e.g. the *Quicunque Vult* is left severely alone—they are all such as are most welcome, and most of the additions will help to enrich the Service Books of the Scottish Church. Most notable of all, perhaps, is the alternative selection of Psalms for use on certain days. This will relieve the consciences of those who find the imprecatory Psalms unsuited to congregational use. Additional proper Psalms and Lessons are supplied for various Sundays, Holy Days, and Saints' Days, but here it is a pity that alternative lessons from the Old Testament were not allowed, e.g., for Palm Sunday. One would like to read the prophecy of Zechariah with its symbolic application to our Lord on that day rather than an account of the plagues of Egypt. At Morning and Evening Prayer, opening sentences are provided for the greater Festivals, and there is a comprehensive prayer for the King and the Royal Family, the Ministers of the Crown, and the High Court of Parliament. In the Litany there are several very welcome additional suffrages for missions, for Parliament, and for the King's forces, but no attempt is made to alter the language of some of the existing suffrages. Prayer must still be

made for the Lords of the Council, but who are they?

In the office for Holy Communion some new Proper Prefaces—for Epiphany, the Festivals of the Virgin, of Apostles and Evangelists, for All Saints' Day, the last a very beautiful one, and for other occasions—are provided. The summary of the Law may be said instead of the Ten Commandments, though the latter must still be said once a month at least. After offering the Elements, the sentences from 1 Ch 29^{11, 14} may be said, these following the Authorized Version, not the more rhythmical form in the Scottish Communion Office. Passing over the variations in most of the minor offices, of which those in the office for Holy Matrimony will be generally acceptable, the next most important changes are found in the office for the Burial of the Dead. Here are many alternative lessons, the permissible use of other existing collects, a prayer for the mourners (and all who have used the office must have felt how much such a prayer was required), and an alternative form of committal. There are also some excellent variations for use at the burial of little children, as well as a form of benediction of a grave.

Amongst the additions are many useful occasional prayers, and, besides the Bidding Prayer, there are additional collects for the greater sacred seasons, as well as two prayers, one of great beauty from the Book of Deer, and one from the Altus of S. Columba. Collects, Epistles, and Gospels are supplied for the festival of the Transfiguration, the Days of SS. Kentigern, Patrick, Columba, Ninian, and Margaret, the

¹ *Permissible Additions to and Deviations from the Service Books of the Scottish Church as Canonically Sanctioned.* Cambridge: At the University Press. Edinburgh: Cambridge University Press, 100 Princes Street.

Ember Days, Harvest Thanksgivings, and Dedication festivals, and for use at the Solemnization of Matrimony and the Burial of the Dead.

While it is true that the composing of a collect is a lost art—for who can hope to emulate the rhythm and nervous prose of the Latin collects or of their sixteenth and seventeenth century renderings?—the new prayers are always dignified and worthy of the occasions of their use, though sometimes they are lacking in that rhythm which makes the existing prayers in the Service Books fall so easily from the mouth of him who utters them. And in the gain of elasticity, of variety, of appropriate recognition of modern needs, one feels that the Scottish Church has acted wisely in putting forth these Permissible Additions to and Deviations from the Service Books, even if this title is ungainly and awkward. It should be added, however, that these new matters are strictly optional; no one is forced to use all or any of them.

As to the Scottish Liturgy¹ itself, that is to say, the office for administration of Holy Communion, which has been native to the Scottish Church since 1764, and which is the envy of all liturgists in the sister Church across the border, there is furnished for the first time an authorized and canonical *textus receptus*, while it may be said that the office is now set by the new Canons on a more worthy footing than before. The chief

¹ *The Scottish Liturgy for the Celebration of the Holy Eucharist and Administration of Holy Communion, commonly called the Scottish Communion Office.* Cambridge: At the University Press. Edinburgh: Cambridge University Press, 100 Princes Street.

differences between this and the earlier editions are the careful revision and elaboration of rubrics, the alternative of 'Lord, have mercy upon us,' etc., on weekdays instead of the Commandments or the Summary, the omission of the Collect for the King except on special occasions, the addition of all the permissible additional collects of the other Communion Office, and, what is the crux of the whole revision, the alteration and amplification of the Prayer of Invocation. It is for this more than anything else that those who loved the unrevised office for itself, concise and startling as the words of its Invocation may have been, and for its historical associations as the Communion Office composed in days of persecution and endeared to the Jacobite Churchfolk of the eighteenth century, will not be enamoured of the new Liturgy. The new Invocation is excellent in itself, but it is new! It is true they are not bound to use it and that there were good reasons for the change, yet it is surprising how people who have been accustomed to a certain form of words resent any change. This applies to the deviations from the other offices also, as it doubtless also applied to the successive revisions of the Prayer-Book centuries ago, and to the Authorized Version of the Bible when it was first used.

The Liturgy and the Deviations are beautifully printed and published by the Cambridge University Press, and may be had either separately or together in a variety of forms from 1d. upwards. A Scottish Prayer-Book embodying all the new and revised materials is promised from the same Press in the autumn.

Contributions and Comments.

The Fate of the Traitor.

IN the interesting note on 'The Fate of the Traitor' by Dr. Nestle in the April issue of THE EXPOSITORY TIMES, I observe that the learned Professor of Maulbronn does not refer to an account said to have come from Papias, that Judas was crushed to death by a waggon in a narrow lane. What trustworthy evidence is available for the assumption of Papias that is evidently not accepted by Dr. Nestle and other scholars and commentators?

F. R. WHITTAKER.

The Parsonage, Baldwin, Isle of Man.

'Those Holy Mountains.'

WE are so accustomed to 'the *holy* mountains' in Ps 87¹, that no commentary as yet seems to have called attention to the fact that the Targum presupposes the reading 'the *ancient* mountains,' in agreement with Is 33¹⁵ (קדם instead of קרש, one letter different). For הררי (mountains) the Targum reads הורי (fathers, after Gn 49²⁶). A plurality of holy mountains is surprising; the reading of the Targum seems to me better. On a possible connexion of the taxing or enrolment in Lk 2 with v.⁶ of this Psalm, see a note in the *Zeitschrift für neutestamentliche Wissenschaft*, xi. 1910, p. 89.

EB. NESTLE.

Maulbronn.

Entre Nous.

Recent Poetry.

'In all their affliction he was afflicted.' So is it with the Redeemer; so is it with every one of the redeemed. There is a poem called 'The Beggars,' in *Poems of Revolt*, by G. Constant Lounsbury (Gay & Hancock; 3s. 6d. net), which illustrates the text—

Sordid stroller of the street,
Eyes of hunger, shuffling feet,
What have I to do with thee
And thy trailing misery—?

Take this pittance, turn away,
Go thy aimless, angry way,
Dull resentment in thy mind
Smouldering against mankind.

Why, within my secret room,
Through the softly-scented gloom,
By the fireside's glint and glow,
Steals the vision of thy woe?

*Say what wrong did I to thee
To endure thy misery?*

Who art thou, and who am I?
Does some deep affinity
Bid me hear thy baffled cry,
Smite me with thine agony?

Not the very lips of love,
Murmuring, are heard above
That wild weeping in the night,
Shivering our vain delight.

*I beseech thee, take from me
Thy intruding misery!*

Thou hast stricken my content,
Joy before thee steals away
Happiness, the heaven sent,
Hungering is held at bay.

Wreck of wandering weariness,
Mine, the blight of thy distress
Turning here, and turning there,
I behold thee everywhere!

*Lift thy curse, the curse from me,
Beggar, of thy misery!*

Hollow, haggard, in the glass
Thy face is my face, alas!
Beggar, thou art one with me,
One with my humanity—!

In Eliza Duncan Percy's *Poems of Faith and Hope* (Kelly; 1s. net) there is a short poem entitled 'Luke'—

Another tide and a darker night—
He comes, who came on the midnight sea
To the fishermen of Galilee,
A voice of comfort—a form of light.
By the lonely traveller, sore dismayed,
The voice of the Son of God who died,
Is heard, 'It is I, be not afraid!'
And the boat is at the other side.

There is a frank worldliness (not, of course, in the commercial sense) in Mr. H. W. Garrod's *Oxford Poems* (John Lane; 3s. 6d. net) which will make them acceptable wherever young men have tasted of the joy of life. But sometimes a deeper sentiment is felt, as in this intimation of immortality—

If man from empty shadows born
A shadow passes whence he came,
I know not: but I know each morn
The blood within me saith 'I am':

And something laughs and leaps and longs,
And dashes at the hill of life,
And dies for honour's fancied wrongs,
And strives for very love of strife;

And out of dull disaster gains
The strength that hopeless causes give,
And out of death's subduing pains
Cries 'Dying, and behold we live.'

Messrs. Longmans have published a cheap and very attractive edition of Newman's *Verses on Various Occasions* (2s. net). It includes 'The Dream of Gerontius.'

We are almost as much ashamed in these days of the display of an emotion as we are of the cross of Christ. Even our poetry is losing by its reticence. We ought to be able to combine

frankness with reserve. Mr. Gilbert Thomas dedicates *Birds of Passage and Other Verses* (Chapman & Hall; 2s. 6d. net) to his mother and is not ashamed of it. But the dedication has the proper note of reserve.

We cannot speak the things we feel.
How should the inmost soul reveal
Its inmost passion, thro' a word
By unseen listeners overheard?
I simply write your name above—
For silence is the eloquence of love.

The book is altogether above the average of fugitive poetry—the most poetical of this month's issue.

To *Some Poems of Lionel Johnson* (Elkin Mathews; 1s. net) a short memoir has been prefixed which was contributed to the *Atlantic Monthly* in 1902 by Louise Imogen Guiney. To her Johnson seemed to be a typical Oxonian, tolerant of many things, intolerant only of the 'foggy' Teutonic intellect. Take this on

THE PRECEPT OF SILENCE.

I know you: solitary griefs,
Desolate passions, aching hours!
I know you: tremulous beliefs,
Agonised hopes, and ashen flowers!

The winds are sometimes sad to me;
The starry spaces full of fear;
Mine is the sorrow on the sea,
And mine the sigh of places drear.

Some players upon plaintive strings
Publish their wistfulness abroad:
I have not spoken of these things,
Save to one man, and unto God.

Illustrations.

A volume is offered for the best illustration of any of the following texts in St. John's Gospel—

13¹⁰ 13³⁴ 14¹ 14² 14⁶ 14¹⁵⁻¹⁷ 14²³ 14²⁶ 14²⁷ 15¹ 15⁴
16⁷ 16⁸⁻¹¹ 16¹³ 16²³ 17³ 17¹⁵ 17¹⁹ 18^{37. 38} 20¹⁷
20^{19. 20} 20²³ 20²⁸ 20²⁹ 21¹⁵⁻¹⁷ 21²².

Also for the best illustration of any of the following texts—James 1¹⁷ 5¹⁶, 1 Peter 1³ 1⁸ 1¹² 2⁵
2²¹ 2²⁴ 3¹⁵ 3¹⁸⁻²⁰ 5⁷, 2 Peter 1⁵⁻⁷ 3¹³ 3¹⁸, 1 John 1⁵ 1⁷
1^{8. 9} 2¹ 3¹ 3² 3³ 4⁷ 4⁸ 4¹⁶ 4¹⁸ 4¹⁹ 5⁴ 5²¹, Jude 20-21.

Those who are successful may choose two volumes from the 'Great Texts' or the 'Scholar as Preacher' series, or one volume from the 'International Critical Commentary' or the 'International

Theological Library.' Ten volumes will be given in all.

The illustrations must be received by the Editor, Kings Gate, Aberdeen, by the end of July 1912.

The Great Text Commentary.

The best illustration this month has been found by Principal S. S. Thomas, Baptist Institute, Delhi.

Illustrations for the Great Text for August must be received by the 1st of July. The text is 2 Ch 25².

The Great Text for September is 1 Co 4⁵—'Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.' A copy of Farnell's *Greece and Babylon*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is 1 Co 15⁵⁸—'Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.' A copy of any volume of the 'Great Texts' or of the 'Scholar as Preacher' series will be given for the best illustration sent.

The Great Text for November is Ro 15¹³—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Coats's *Types of English Piety*, or of Stone and Simpson's *Communion with God*, or of Lewis's *Philocalia of Origen*, will be given for the best illustration sent.

The Great Text for December is Jn 6³⁵—'Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.' A copy of Welch's *The Religion of Israel under the Kingdom*, or of Coats's *Types of English Piety*, or of Gem's *An Anglo-Saxon Abbot*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.